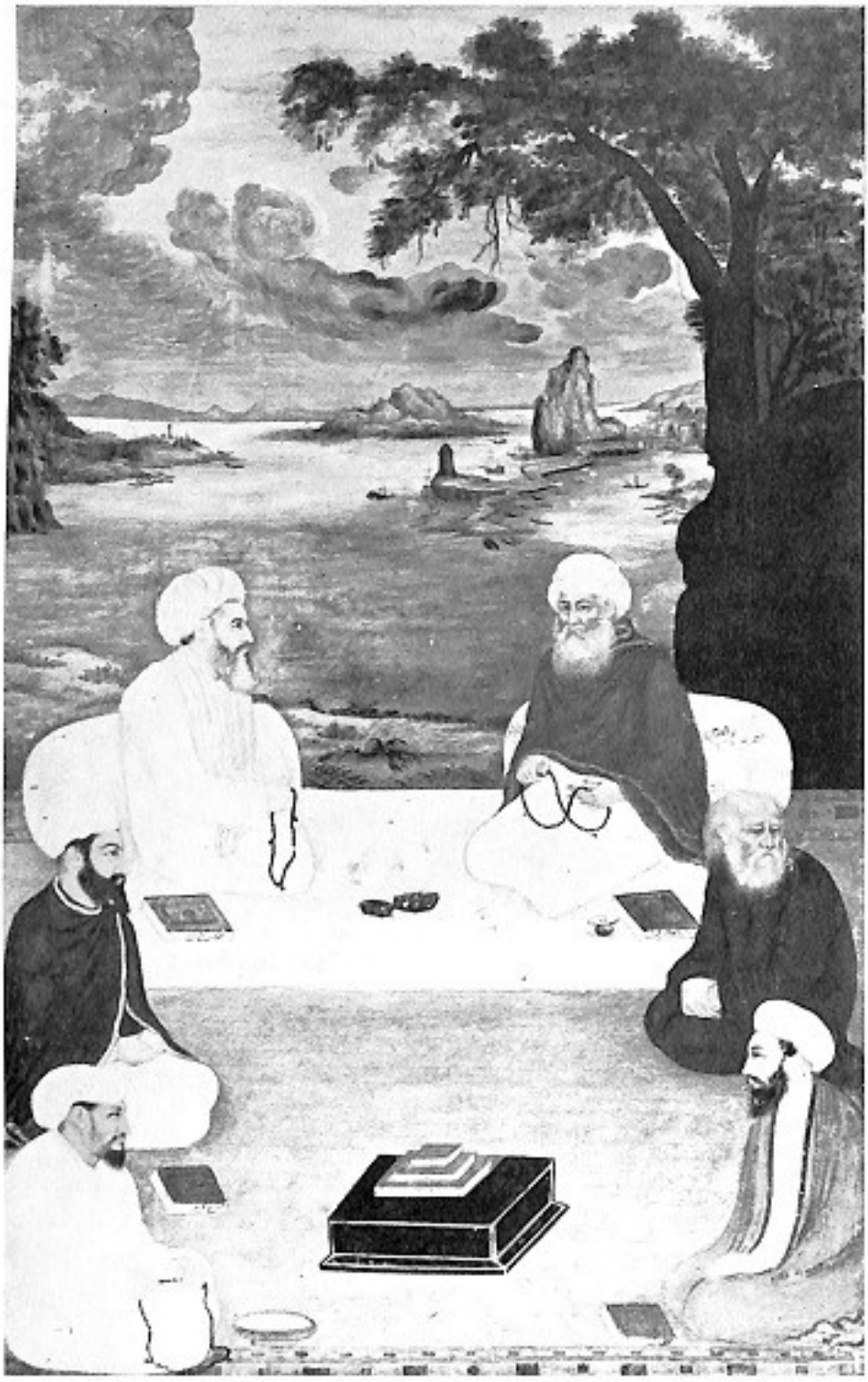

An Imaginary Gathering of Eminent Sufis.
XVII century miniature in the Hermitage Museum, Leningrad.
Left: Khwaja Mu'inu'd-Din Chishti;
Khwaja Qutbu'd-Din Bakhtiyar Kaki; Baba Farid. *Right:* Shaikh
'Abdu'l Qadir Jilani; Shaikh Abu 'Ali Qalandar; Shaikh Nizamu' d-Din Auliya'.

632 AH 1235 CE	**Wisaal Sharif Sheikh ash Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **His Bounty spread all over the world, due to his wide spread popularity, people across the Globe came to benefit from his kind-self. A good story is told of the practical wisdom which lay underneath his Spirituality light, a Sufi wrote to him, "I gave up working, I find my self inclined to a life of idleness, where as if I work I am overcome with pride: which had I better do? "He replied briefly and to the point " work and ask Allah's سُبْحَانَهُ وَتَعَالَىٰ forgiveness for your pride". He spent most of his life in Baghdad were he enjoyed the favor of then Kalifa an Nasir: He was appointed "Sheikh ash Shayukh" (Master of Masters) by the Kalifa and with the Kalifa's support and patronage, became instrumental in the formation of the 'Futuwwah' movement, the basis of the later Sufi orders. 'Futuwwah' is the ethics followed by Ṣūfīs in order to attain Spiritual perfection. These ethics and associated character traits include generosity, humility, loyalty, courage, and turning a blind eye to others' sins. The term 'Futuwwah' embraces, in effect, all the Ṣūfī 'Ādāb' (Good Manners). The term 'Futuwwah' can be described as Knight Errantry or Chivalry. Indeed the West does not admit to 'Futuwwah' being the source for Chivalry, a concept then unknown in the West. The term 'Futuwwah' (Manliness) undoubtedly derives from the Arabic 'Fata' which means Brave and Manly.[1] This term occurs in the Qurʾān[2] and in the plural forms Fetya and Fetyān.[3] It seems that the term is used to refer to "The People of the Cave" ('Ashab al Kahf'). Besides, it is certain that the term 'Futuwwah' was sometimes used in Pre Islamic Arabia to designate values such as Generosity, Hospitality, and Courage. Hatim at Tai symbolizes 'Fata' among Arabs and Hazrāt Imam al A'ima, Ali al Murtaza كرم اللهتعالىٰ وجهو was a symbol of courage and generosity during the Islamic period. After expansion of 'Fityan' activities during the 2nd century AH, the term 'Futuwwah' also occurred in the Islamic Community. The term 'Fatā' among Arabs was used as an equivalent for the term 'Murawat' (generous) which was a good quality among Arabs and was praised by many people.[4]** **On many occasions he became the Ambassador of peace between Muslim Emperors. He was respected evenly throughout the Muslim world by each and everyone. Ibn e Khalikan Wisaal: 608-681 AH (The Historian of the time of Hazrāt Sheikh Suhrawardi رحمة الله وَتَعَالَىٰ عليه wrote "In his last age no body was able to compete with him". Every day millions presented "Nazranas" (a gift by the wealthy people to their Spiritual master) which**

1 Javad, 1958: 5-7
2 Al-Qurʾān: 12:30, 18:60 and 21:60
3 Al-Qurʾān: 12:36, 12:62, 18:10 and 18:13
4 Javad, 1958: 8

	was distributed among the poor and needy in the evening. He led an absolutely simple life, although millions came into his hand. Even when he died, there were no sufficient funds for his funeral. The Suhrawardi school is characterized by its strong commitment to Sunni orthodoxy. Suhrawardiya has its origins in the teaching of Hazrāt Ziauddin Abu'n Najib رحمة الله وَتَعَالَىٰ عليه as Suhrawardi (1097-1168 CE). Hazrāt Sheikh 'Abû Hafs 'Umar al Suhrawardī رحمـة الله وَتَعَـالَىٰ عليه (Wisaal Shariif 1234 CE) and his erudite Sûfî treatise 'Awarif al Ma'ârif. This Sûfî manual became an important book for all Sufîs striving to understand and practice the proper Sûfî path as it was connected to a rich philosophical tradition in Islam called the 'school of illumination.' Hazrāt Suhrawardi's رحمة الله وَتَعَـالَىٰ عليه Sûfî treatise contains a wide range of Sûfî theology; from Qurʾānic Hermeneutics, Ahadith Tafsir, Rational Arguments on Epistemology, different levels of Spirituality, Proper Etiquette, correct methods to subsisting with Allah سُبْحَانَهُ وَتَعَالَىٰ, to disparaging criticism of other Sûfî orders. It is a systematic examination of al Suhrawardi's Sûfî exegesis of the Qurʾān al Kareem and the different methodologies he applied to his particular Sûfî Theosophy. Essentially, Sûfî Texts function differently from other Islamic Texts, which are primarily meant for Legal Expositions, because they provide daily Spiritual Exercises designed to contribute to the Spiritual and Intellectual growth of the Suhrawardiya Sûfî members. Each year Hazrāt Sheikh Suhrawardi رحمة الله وَتَعَالَىٰ عليه would leave Baghdad to perform the ‘Hajj’. But when he grew old and infirm, food prepared for him on the journey, did not please him: he no longer liked to eat cold food. His Disciple, Hazrāt Sheikh Jallaluddin Tabrizi رحمـة الله وَتَعَـالَىٰ عليه then devised a way to carry a hearth and a pot on his head, and to keep the hearth lit, without burning himself. Whenever the Sheikh wished to eat, his Disciple would then serve him hot food! According to some Books, in his last age, he became blind and Passed Away on the 1st of Muharram 632 AH/ 1234 CE, in Baghdad. The Imam of his ‘Janaza’ Prayer was Hazrāt Ohaduddin Hamid bin Abu al Fakhar Kirmani رحمـة الله وَتَعَـالَىٰ عليه Wisaal Sharif 635 AH/ 1238 CE), and he gave him last ‘Ghussal’ (Bath), and clothed him in the ‘Ka'fan’ (Shroud).
	20. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمة الله وَتَعَـالَىٰ عليه bin Sharf al Hussaini al Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه. Qadriya Shurwardiya Sillsila. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه was born in 555 AH in Ghazna. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه was descended in the Tenth Generation from Hazrāt Zaid Shaheed رحمة الله وَتَعَالَىٰ عليه Ibn e Hazrāt Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه . Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه was a Maternal Nephew

	of Hazrāt Sheikh as Shayukh, Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه. **It is said that he attained 'Faiz' (Grace) from Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمــة الله وَتَعَــالَىٰ عليه[5]. The day Hazrāt Syedna Mir Nuruddin Mubaraq Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was born, his Father, Hazrāt Syed Abdullah Abul Fazl Chachi رحمــة الله وَتَعَــالَىٰ عليه Ibn e Hazrāt Sharfuddin Mohadith رحمــة الله وَتَعَــالَىٰ عليه, presented himself to Hazrāt Sheikh Ajjal Shirazi رحمـة الله وَتَعَـالَىٰ عليه who was a 'Mustajaab ud Dawaat' (One whose Prayers to Allah سُبْحَانَهُ وَتَعَالَىٰ are answered) Wali Allah سُبْحَانَهُ وَتَعَالَىٰ . When he arrived he overheard a Murid, who was a Cloth Trader, saying to the Saint that a son had been born to him and please Pray for him. The Sheikh replied "Alright, bring him to me after the Morning Prayers ('Fajr') and place him on my right." Hazrāt Nuruddin Mubarak's رحمــة الله وَتَعَــالَىٰ عليه Father determined in his heart that he would also bring his son to the Sheikh. Early next morning he reached the Mosque before the Morning Prayers and waited until the Sheikh had completed his Prayer's. As the Sheikh turned his head towards the right in Salaam, Hazrāt Nuruddin Mubarak's father presented his Son to Sheikh Ajjal رحمة الله وَتَعَالَىٰ عليه. The Sheikh prayed for the boy and concentrated on him. Hazrāt Nuruddin Mubarak رحمة الله وَتَعَالَىٰ عليه had been transformed to a 'Wali' (Friend) of Allah سُبْحَانَهُ وَتَعَالَىٰ by the intersession of Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمة الله وَتَعَالَىٰ عليه.[6]** **However, his excellence did not come to the fore until he took 'Ba'ait' (Fealty) of Hazrāt Syedna Shahabuddin Suhrawardi رحمــة الله وَتَعَــالَىٰ عليه. Hazrāt Nuruddin Mubarak رحمــة الله وَتَعَــالَىٰ عليه was proficient in 'Kashf' (ability to know the unseen ('Ghaib'). He was the 'Khalifa' of Hazrāt Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه and also his Maternal Nephew,[7] His 'Murshid' had Ordered him to return to Ghazni and spread his Teachings. Sultan Mo'izzuddin Mohammad Saam, aka Mohammad Shahabuddin Ghauri's campaign against the Qarmatians rulers of Multan in 1175 CE had ended in victory. He had then turned South, and had led his Army from Multan to Uch Sharif and then across the Desert towards the Chaulukya Capital of Anhilwara (modern day Patan in Gujarat) in 1178 CE. On the way, Sultan Shahabuddin Ghauri suffered a defeat at the Battle of Kayadara, during his first campaign against an Indian ruler. Gujarat was ruled by the young Chaulukya Ruler Mularaja II; the Chaulukya forces included the Armies of their Feudatories such as the Naddula Chahamana Ruler Kelhanadeva, the Jalor Chahamna Ruler Kirtipaka, and the Arbuda Paramara Ruler Dharavarsha. Sultan Shahabuddin Ghauri's Army had suffered greatly during the march across the Desert, and the Chaulukyas inflicted a Major Defeat on him at the village of Kayadara (near Mount Abu, about forty miles to the North-East of Anhilwara). The invading Army suffered heavy casualties during the battle, and also in the retreat back across the desert to Multan. However, Sultan Shahabuddin Ghauri was able to take Peshawar and Sialkot.[8] In 1191 CE, Sultan Shahabuddin Ghauri**

5 Hazrāt Sheikh Nasseeruddin Awadhi رحمة الله وَتَعَالَىٰ عليه. (Anwaar ul Auliya, pg. 55 (56).

6 Akhbar ul Akhyar; Mirrat ul Asrar and Khazeena tul Asfiya as reported by Hazrāt Naseeruddin Mehmood Chiragh e Dehlvi رحمة الله وَتَعَالَىٰ عليه.

7 Malfooz Izzuddin, Malfooz Ghausia of Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه.

proceeded towards Indian Sub-Continent through the Khyber Pass, in Modern-Day Pakistan and was successful in reaching Punjab. Sultan Shahabuddin Ghauri captured the Fortress of Bathinda in present-day Punjab State on the Northwestern Frontier of Rai Pathora Chauhān's Kingdom. After appointing Qazi Ziauddin as Governor of the Fortress, he received the news that Rai Pathora's Army, led by his Vassal Prince Govind Tai were on their way to besiege the Fortress. The two Armies eventually met near the Town of Tarain, 14 miles from Thanesar in present-day Haryana. The battle was marked by the initial attack of mounted Mamluk archers to which Rai Pathora responded by counter-attacking from three sides and thus dominating the battle. Sultan Shahabuddin Ghauri mortally wounded Govind Tai in personal combat and in the process was himself wounded, whereupon his Army retreated and Rai Pathora's Army was deemed victorious.

He returned to Ghazni after his initial defeat and was annoyed with his Khans for having forsaken him in the Battlefield. Hazrāt Moinuddin Chisti appeared to him in a dream and told him to placate his Khans with Gifts and persuade them to accompany him once again to India. Sultan Mohammad Shahabuddin Ghauri requested Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه to ask Hazrāt Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه for his prayers for Victory against the Infidel Rai Pathora and sent Gifts with Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه. Hazrāt Shahabuddin Suhrawardi رحمة @ الَىٰ عليه told Hazrāt Nuruddin Mubaraq رحم @ ة الله وَتَعَ @ الَىٰ عليه to Proceed to India with Sultan Mohammad Shahabuddin Ghauri in his Second Advent Into India, Predicted a Complete Victory for him and recited the following Phrase (A Pun upon the Word 'Mubaraq' (Favored with Blessings or Glad Tidings).

هوالمبارق مبارق القدم.

Favored with Glad Tidings are the Steps of The Favored with Blessings
(Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه)

On his return to Ghor, Sultan Shahabuddin Ghauri made preparations to avenge the defeat. According to Farishta, the Rajput Army consisted of 3,000 elephants, 300,000 Cavalry and Infantry (most likely a gross exaggeration). Minhaj e Siraj, stated Sultan Shahabuddin Ghauri brought 120,000 fully armored men to the battle in 1192 CE.

Rai Pathora had called his Banners but hoped to buy time as his Banners (other Rajputs under him or his allies) had not arrived. Before the next day, Sultan Shahabuddin Ghauri attacked the Rajput Army before Dawn. Rajputs had a tradition of fighting from Sunrise to Sunset. Although they were able to quickly form formations, they suffered losses due to the Surprise Attack before Sunrise. The Rajput Army was eventually defeated and Rai Pathora was taken prisoner and subsequently executed.

Sultan Shahabuddin Ghauri asked Hazrāt Syedna Mir Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه to settle in Delhi and was bestowed the title of "Sheikh ul Islam' of All India, by the Sultan and was known as 'Mir Delhi'.[9] Hazrāt Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه initially settled in the

8 https://en.wikipedia.org/wiki/Muhammad_of_Ghor

9 'Fawa'id ul Fawa'id', Hazrāt Khwaja Amir Hassan Ala Sanjari رحمة الله وَتَعَالَىٰ عليه p. 223

	‘Qasba’ (Settlement) of Kol, near Delhi. **ز قطب الدین و شمس الدین معاصر۔ بہ کول آمدم ز غزنین دین ناصر۔** **The Contemporaries, Qutbuddin and Shamsuddin.** **Came to Kol from Ghazni with Victory for The Faith.** **There was a Great Stronghold of the Hindu Rajahs at Kol. Qutbuddin Aibak, at that time was a Freed Slave of Sultan Shahabuddin Ghauri, Commanded a 5,000 Horse Troop of Soldiers and was The ‘Naib’ (Deputy) of the Sultan for India. In 1194 CE, Qutbuddin Aibak Marched from Delhi to Kol, "one of the most celebrated fortresses of Hind". He took the Fort at Kol with Great Strife and attributed his Victory to Hazrāt Nuruddin Mubaraq Ghaznavi's رحمۃ اللہ وَتَعَالٰی علیہ Prayers to Allah سُبْحَانَہُ وَتَعَالٰی . As a result, he was devoted to the Saint. Kol was situated between two Rivers and was a Delightful Spot. Ibn Batuta calls Kol "a fine town surrounded by Mango Groves". From these same Groves the environs of Kol would appear to have acquired the name ‘Sabzabad’ or (The Green Country). People would swarm to Meet The Hazrāt رحمۃ اللہ وَتَعَالٰی علیہ and Obtain his Blessings.[10] Hazrāt Nuruddin Mubaraq Ghaznavi's رحمۃ اللہ وَتَعَالٰی علیہ displayed Great Proficiency in Spreading The Light of Islam and the Teachings of The Qadriya Shurwardiya Sillsila.** **ظلمات ہندوستان را کرد روشن زانکہ ہست۔ شمع از بیت اللہ و قندیل از بیت الرَسول ص۔** **The Darkness of Hindustan was Illuminated By Him!** **He was The Lamp of Allah سُبْحَانَہُ وَتَعَالٰی and The Lamp Niche of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم.[11]**
632 AH 1235 CE	**Wisaal Sharif Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمۃ اللہ وَتَعَالٰی علیہ bin Sharf al Hussaini al Ghaznavi رحمۃ اللہ وَتَعَالٰی علیہ.** **According to Zia ud Din Barani, he frequently visited the Sultan and in his Sermons emphasized that all Court Customs were Illegal and Blasphemous and were founded on the Traditions of the Sasanian Rulers of Iran. Protection of the Religion of Islam (Din Panah) by Rulers was only possible by following Principles. Those who abide by them would be rewarded, however Sinful a Life they had led, by being Counted, on Judgment Day, among the Prophets علیہ سلم and Saints رضوان اللہ تَعَالٰی علیہم اجمعین.[12]** **It is recorded that he informed his Murids of his 'Wisaal' (Attainment To Allah سُبْحَانَہُ وَتَعَالٰی) seven days prior to the event. He used to deliver a weekly sermon every Thursday, after delivering his sermon he said “Dearly Beloved, I will be leaving this Temporary Abode next Thursday, I am only a guest of yours till next week. Hazrāt Maulana Ala'uddin Kirmani رحمۃ اللہ وَتَعَالٰی علیہ was also present and affirmed this and said, “It is as Syed Sahib says, he will leave on Thursday and I will leave on Friday,” and so it came to pass.[13]** **“Mard Sahib e Dil Rasaanad Faiz dar Maut O Hyat.**

10 Akhbar ul Jamal. pg. 258 (319).
11 Akhbar ul Jamal. pg. 225 (286).
12 A History of Sufism in India, Vol. 1, Syed Athar Abbas Rizvi.
13 Malfuzaat Hazrāt Nizamuddin Auliya رحمۃ اللہ وَتَعَالٰی علیہ, Afzal ul Fawa'id, pg. 70.

	Shaak e Gul chun Khuskh Gardad! Waqt e Sarma Aatish Ast! True Men of Living Hearts pass on Beneficence during Life and 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ), As the Rose Bough becomes Dry, it is Fire in Winters! The true Saint's beneficence remains no matter he is alive or seemingly dead as a rose bough produces flowers while it is green and provides fire to warm shivering people with warmth. His Numerical Death date is within The Following Couplet by 'Abjad' (Numerical Equivalents of Letter). رفت نورالدین چو از دار الفنا. بر اوانش باب جنّت گشت باز. بست "نورالدین منور" رحلتش. باز "نورالدین مبارق پاک باز". ٦٤٧ ھ Nuruddin Has Left This Perishing World. And Has Gone Back To Paradise! Nuruddin Has Become 'Of Light' in his Death. Again 'Nuruddin Mubarak' Has Become Pure! 647 AH. Miraculous Incidents were often observed at the Shrine of Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه.
	21. Hazrāt Syedna Sheikh Mir Nizamuddin, al Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه.. Qadriya Shurwardiya Sillasil. Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Mir Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He was contemporary with Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه son of Hazrāt Baha'uddin Zakariyya Multani رحمة الله وَتَعَالَىٰ عليه.[14] While his son, Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه was about ten years old,[15] Hazrāt Baba Farid Gunj e Shakkar رحمة الله وَتَعَالَىٰ عليه came to Pay His Respects to His 'Murshid', Qutb ul Aqtab, Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, took his Son to see Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه , and placed Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه at his Feet. Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه took off his own Cap and Placed it upon the head of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saying, "ایں یکے از زمانا خواہد بود." He will be One, The Pinnacle of his Times![16] A point worth mentioning is the Fact That Hazrāt Nuruddin Mubarak's رحمة الله وَتَعَالَىٰ عليه Son, Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه , as well His Sister's (Hazrāt Bibi Saran رحمة الله وَتَعَالَىٰ عليه) Son, Hazrāt Syedna Sheikh Mir Nizamuddin, Abu Al Mo'eed رحمة الله وَتَعَالَىٰ عليه, were named Nizamuddin and both were Living during the time of Mehboob e Elahi, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه. As such, there is some confusion regarding Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه. Firstly, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه being so well Known as the Founder of The 'Chistiya Nizamiya' Sub Order was recorded by a

14 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه , pg.57 (58).
15 Azkar ul Abrar, Hazrāt Hazrāt Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 48 (66).
16 Risala Ghausia.

	number of Sources. Even Hazrāt Syedna Sheikh Mir Nizamuddin, Abu Al Mo'eed رحمـة الله وَتَعَـالَىٰ عليه is covered in some detail. However, Hazrāt Mir Nizamuddin Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه, the Son of Hazrāt Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه, is hardly recorded at al, except for the Brief Mention written above. Our Sillsilah also mentions that His Shrine is in Ghazni, Afghanistan.
632 AH 1235 CE	Wisaal Sharif Hazrāt Mir Syed Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. In accordance to the Shajra Sharif of the Qadriya Rizviya he is reported to have Passed Away on 27 Rajab, 632 AH. However, some authors have mentioned 6 – 12 – 13 Shawal, 633 AH. He lies buried near the Shrine of Hazrāt Imam Hanbal رحمة الله وَتَعَالَىٰ عليه.
	21/ 18. Hazrāt Mir Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَـالَىٰ عليه Biradar Hazrāt Mir Syed Mohammad رحمـة الله وَتَعَـالَىٰ عليه. Qadriya Razzaqiya Sillsila. He was born in Baghdad Sharif to Hazrāt Mir Syed Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمـة الله وَتَعَـالَىٰ عليه from whom he attained education in the Religious Sciences. Aprat fro him, he studied under Hasan Bin Ali Bin Murtaza Alvi, Abu Ishaq Yusaf Bin Abi Hamid, Abi Fazl Mohammad Bin Omar Armovi. It is recorded that he was extremely diligent in the Pursuit of Knowledge and was soon accomplished in the various Branches of Religious Sciences. As a result he was an excellent Orator and possess great command over the language, enabling him to be one of the most outstanding Teachers of his time. While his Father was the Chief Justice of the Realm, Hazrāt Muhiyuddin Abu Nasr Mohammad Baghdadi رحمـة الله وَتَعَـالَىٰ عليه was appointed as the Grand Mufti of Iraq. However, he soon resigned from the Post and assumed Directorship of his ancestral Madrassa in accordance with Complete Trust In Allah سُبْحَانَهُ وَتَعَالَىٰ and never took any Pay throughout his life. He is reported to have borne an amazing resemblance with his Venerable Grandfather, Hazrāt Syed Muhiyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه, Mehboob e Subhani, Qutb e Rabbani.[17] He Passed Away in Baghdad Sharif on 27th Rabbi ul Awwal, 656 AH, However, same authors have stated that the date was 22 Rabbi ul Awwal, 13 Shawal or 12 Muharram 613 AH. He lies entombed in the Frot Courtyard of his ancestral Madrassa.
633 AH 1236 CE	Wisaal Sharif Hazrāt Mu'īnuddīn Chishtī, Ajmeri, Sanjari, Sakhi Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh's رحمة الله وَتَعَالَىٰ عليه Karamaat are numerous and beyond the scope of this concise treatise. Once during his travels he went to Herat where

17 Qalaid ul Jawahir, pg 71, Umda tul Sahaif Fi Haal Ahl e Kasf wal Ma'arifat, pg 172.

lived a hostile Shia Chief. His hostility and hatred were so much that he would put to death any person who adopted the name Abu Bakr, Umar and Uthman. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه had to pass by this Shia's orchard. Hazrāt رحمة الله وَتَعَالَىٰ عليه went and sat by the side of the pond. The Shia appeared in a furious state and contemplated to severely punish Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. But when Hazrāt رحمة الله وَتَعَالَىٰ عليه glanced at him, he fell down unconscious. After a short while, Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه sprinkled some of the pond's water on him. When the Shia came to his senses he was a transformed man. He was now a staunch follower. Along with his associates he took Bai't with Hazrāt رحمة الله وَتَعَالَىٰ عليه. Hazrāt رحمة الله وَتَعَالَىٰ عليه also conferred the Mantle of Khilafat to him. Hazrāt رحمة الله وَتَعَالَىٰ عليه refused to accept a large sum which the Chief presented as a gift, commenting:

"This wealth does not belong to you. You have no right in it."

Along this journey many other Karamaat were demonstrated. He would meet all the Masha'ikh of different places along the route. Finally, on the 10th Muharram 561 Hijri he reached Ajmer. The first person who became his Murid (Disciple) in Ajmer was Mir Syed Husain who originally was a Shia. He abandoned Shi'ism, took Bai't with Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه and attained lofty spiritual accomplishments. Thereafter, thousands of people entered the Silsilah.

He had in fact come to Hindustan on the instruction of The Holy Prophet Muhammad, Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم. It is obvious that he chose Ajmer on this instruction. The story pertaining to this episode is famous and lengthy. It shall, however, be narrated here in brief.

When Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه arrived, he sat down somewhere on the outskirts of Ajmer. The royal camelherd informed him that this was the sanctuary of the King's camels, hence he should leave. Hazrāt رحمة الله وَتَعَالَىٰ عليه left and sat down by a lake named Ranasagar. Meanwhile the King's camels sat down and could not get up. The camelherd informed the King, Raja Prithvi Raj of this incident.

The King himself suffered many set-backs. Every Magician he called to combat Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه, not only failed, but became Hazrāt's رحمة الله وَتَعَالَىٰ عليه Murid.

Hazrāt رحمة الله وَتَعَالَىٰ عليه slaughtered a cow near to the pond, Ranasagar. The Kuffar (Non believers) attacked him, but failed miserably in their attempt to harm him. The people then went to their Holy Man to solicit his aid. He resorted several times to magic, but failed miserably against Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. Seeing this, the Hindu Holy Man also embraced Islam.

Finally, having been rendered impotent, the King gave up his opposition. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه then came to live among the people.

For seventy years Hazrāt رحمة الله وَتَعَالَىٰ عليه never slept at night. It is

	impossible to enumerate his excellence. The best testimony of his excellence is that his Sheikh was proud of having initiated him as a Murid. Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه narrates: "I lived in Hazrāt's رحمة الله وَتَعَالَىٰ عليه service for 20 years. Hazrāt رحمة الله وَتَعَالَىٰ عليه never refused anyone. Whenever someone came to ask anything, Hazrāt would put his hand under his Musalla (Prayer Mat) and hand to the person whatever had been decreed for him. In 20 years I never saw Hazrāt رحمة الله وَتَعَالَىٰ عليه becoming Angry." Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه said: ⮝ The sign of Allah's سُبْحَانَهُ وَتَعَالَىٰ Ma'rifat (Gnosis) is to flee from people. ⮝ The Ibadat (Devotions) of the Ahl e Ma'rifat (Possessor of Gnosis) is Paas Anfaas (Zikr by a breathing exercise), and the sign of an unfortunate man is that inspite of involvement in disobedience, he believes himself to be Maqbool (an accepted Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ). ⮝ For twenty years while in the service of Hazrāt Sheikh Khwājā Hārvanī رحمة الله وَتَعَالَىٰ عليه I never allowed my Nafs (Lower Soul) any respite. I did not distinguish between night and day. When Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه paid attention to my service, he conferred limitless favors on me. I am unable to explain the abundance of favors. ⮝ Whatever is acquired is by way of Khidmat (service to the Sheikh). ⮝ When someone asked: "When does the Murid become steadfast?", Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه responded: "When the Angel has not recorded any sin of the Murid for twenty years." He Passed Away during the Reign of Sultanush Shams. According to the majority of historians his date of demise is Sunday 6th Rajab. Some claim that it is 30th Zil Hajj. There is considerable conflict regarding the year in which he passed away. 632, 633, 636 and 637 Hijri are contended. There is conflict regarding his age as well. Some say that his age was 96 years. Other versions are 104 and 107. His Holy Shrine is in Ajmer. His Khulafaa are innumerable. There are 13 or 14 famous ones.
	18. Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. Hazrāt Sheikh is among the Akaabir Auliya (Foremost Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ). He was Mustajab ud Da'waat (i.e. one whose Prayers are readily accepted). His lineage links up with Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه. He was born in the town of Aush in the year 582 Hijri. This town is situated in Tajikstan. He was born during the middle of the night. However, on account of an abundance of Anwaar (Celestial Light) accompanying his birth, people thought day had commenced. When he was one and a half years old, his father Hazrāt Syed Kamaluddin

Ahmad Bin Syed Musa رحمـة الله وَتَعَـالَىٰ عليه Passed Away. When he was five years, his mother sent him with a neighbor to a Muallim (Religious Teacher). Along the way they met a Venerable Stranger who asked: "Where are you taking this lad?" When he was told that the boy was being taken to the Maktab (School), he said:

"Leave him with me. I shall entrust him to a Muallim (Religious Teacher)."

The neighbor left the child with the stranger who took him to Hazrāt Khwājā Abu Hafs Aushi رحمة الله وَتَعَالَىٰ عليه. He said to Hazrāt Khwājā Abu Hafs رحمة الله وَتَعَالَىٰ عليه:

"It is the Command of Ahkam ul Hakimeen that you teach this lad with great care."

The stranger then left. Hazrāt Ustad رحمـة الله وَتَعَـالَىٰ عليه putting a hand of affection on the lad's head and said:

"You are most fortunate. Hazrāt Khizr عليه سلم has entrusted you to me."

It is said that when Hazrāt Khwājā Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه reached Aush he was 4 years and 4 months old. He was brought to Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه for Religious Education. As Hazrāt رحمـة الله وَتَعَـالَىٰ عليه took the slate to write something, he was informed by a voice that the academic Knowledge of Hazrāt Khwājā Qutbuddin رحمــة الله وَتَعَــالَىٰ عليه has been entrusted to Hazrāt Qazi Hamiduddin Nagori رحمــة الله وَتَعَـالَىٰ عليه. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه therefore put down the slate. He then completed the Qur'an Majid under Hazrāt Qazi Hamiduddin رحمة الله وَتَعَالَىٰ عليه.

This episode is briefly referred to in Ta'limuddin. He accomplished the acquisition of his academic knowledge in a very short period of time.

As he approached Maturity, he developed an intense desire for Spiritual Knowledge. He therefore entered into the company of Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه. On the 5th of Rajab he took Bai't in the Mosque of Abul Laith. At the age of 17, the Mantle of Khilafat was conferred to him. He is the very first Khalifa of Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه. On the instruction of his Sheikh, he took up residence in Delhi.

When Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took up residence in Delhi he would not accept any gift from anyone. He remained completely absorbed in Divine contemplation which made him oblivious of his surroundings. During these days he had no servant to tend to the needs of the house. Sharfuddin, a Muslim shop-owner was his neighbor. Sometimes Sharfuddin's wife visited Hazrāt Sheikh's رحمة الله وَتَعَالَىٰ عليه wife.

At times there was absolutely nothing to eat in the house. On one such occasion, Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife acquired a very small loan from the neighbor's wife – just sufficient for some food. One day this woman said to Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife:

"If I had not given you the loan, you would have starved to death."

This statement hurt Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife who resolved never again

	to ask for a loan. **Sometime thereafter she informed Hazrāt Sheikh رحمـة الله وَتَعَـالَىٰ عليه of this incident. After a brief pause, Hazrāt رحمة الله وَتَعَالَىٰ عليه said:** **“You should not borrow anything from this woman.”** **Pointing to a shelf, Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه said:** **“When in need, recite Bismillah and take Kak (Small Unleavened Braed) from it and distribute it to whomever you wish.”** **Thereafter, she would always do so – taking from the shelf and distributing it. Whenever she placed her hand on the shelf, Bread would be present miraculously.** **It is for this reason that his title, Kaki became so famous.** **In Aalam e Arwah (Spiritul Realm), The Holy Prophet Hazrāt Mohammad, Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم said to Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه that Qutbuddin is Allah’s سُبْحَانَهُ وَتَعَالَىٰ Friend and the Mantle of Khilafat should be conferred to him. The Spiritual Kingdom (Wilaayat) of Delhi was also assigned to Hazrāt Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه by the Command of Allah سُبْحَانَهُ وَتَعَالَىٰ.**
633 AH 1236 CE	Rukn-ud-din Firuz's Reign was short. With Iltutmish's widow Shah Turkaan for all practical purposes running the government, Ruknuddin abandoned himself to the pursuit of personal pleasure and debauchery, to the outrage of the citizenry. On November 9, 1236 CE, both Ruknuddin and his mother Shah Turkaan were assassinated after only six months in power.
633 – 637 AH 1236 – 1240 CE	Raziyya Sultana succeeded her father Shams-ud-din Iltutmish (r.1211-1236 CE) to the Sultanate of Delhi in 1236 CE. Iltutmish became the first sultan to appoint a woman as his successor when he designated his daughter Razia as his heir apparent. Razia was the first and last women ruler of Delhi Sultanate. But the Muslim nobility had no intention of acceding to Iltutmish's appointment of a woman as heir, and after the sultan died on April 29, 1236 CE, Razia's brother, Rukn ud din Firuz, was elevated to the throne instead. After his assassination, with reluctance, the Nobility agreed to allow Razia to Reign as Sultān of Delhi. She dressed like a man and sat in open Durbar. She was an efficient ruler and possessed all the qualities of a Monarch. Razia miscounted the consequences that a relationship with one of her advisers, Jamaluddin Yaqut, would have for her Reign. According to some accounts, Razia and Yaqut were lovers, other sources simply identify them as close confidants. In any case, before long she had aroused the jealousy of the Turkic nobility by the favoritism she displayed toward Yaqut, who was not a Turk, when she appointed him to be Superintendent of the Stables. Eventually, a childhood friend named **Malik Altunia**, the governor of Bhatinda, joined a rebellion by other provincial governors who refused to accept Razia's authority. A battle between Razia and Altunia ensued, with the result that Yaqut was killed

	and Razia taken prisoner. To escape death, Razia agreed to marry Altunia. Meanwhile, Razia's brother, Muizuddin Bahram Shah, had usurped the throne. After Altunia and Razia undertook to take back the sultanate from Bahram through battle, both Razia and her husband were defeated on 24th of Rabi' al Awwal 638 AH (Oct. 1240 CE). They fled Delhi and reached Kaithal the next day, where their remaining forces abandoned them. They both fell into the hands of Jats and were robbed and killed on 25th of Rabi' al Awwal 638 AH, this date corresponds to October 13, 1240 CE. Bahram, for his part, would later be dethroned for incompetence. From other sources we find that the Jat Sardars of Ranthambore area had helped Bhagabhatta Chauhan against the Muslims. During Mughal period Jalaluddin Tuniya of Rajiya group wanted to become the ruler of Ranthambore. Rajiya also wanted to attack Ranthambore so asked for the help of Jats. When she was about to attack Ranthambore, a big group of Jats arrived with Gulam Sardar Tuniya and she returned back. Al Tuniya with the help of Jat Sardars, attacked Delhi. Jats fought with bravery for this woman.
634 AH 1237 CE	**Wisaal Sharif Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه.** **Beside his other acts of Devotion, he would every night recite Durood Shareef (Salutation of Peace Upon The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم) 3,000 times. When he married, he was unable to keep up this Practice (of Durood) for about two or three nights. His servant, Anees Ahmad, saw a beautiful Palace in a dream. A huge gathering was outside the Palace, but no one was entering. However, there was a Venerable Person of short physical stature who was going in and out. It transpired that the Holy Prophet, Mohammad, Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم was inside the Palace. This Venerable Person was Hazrāt Abdullah Bin Mas'd رضي الله وَتَعَالَىٰ عنه. He would carry the messages of the outsiders into the Palace. Anees Ahmad (the servant) expressed a desire for a View inside the Palace , hence he sought permission to enter. From the Palace it was said:** **"You are not yet worthy of Entry. However convey our Salaams to Qutbuddin and inform him that for three days his gift has not arrived."** **Another Practice of Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was 100 Raka'ts (Cycles) of Nafl (Supererogatory) Prayers daily. He was generally remained in the state of Istighraaq (Absorbed in Divine Love). When someone came to visit him, he would only become aware of the person's presence after some time. He had performed many Miracles.** **Once, During a Qawalli (Auditory Musical) Session, n the resdence of Hazrāt Hameeduddin Nagori رحمة الله وَتَعَالَىٰ علي and some Murids (Disciples) when he heard the Qawalls (Reciters) reciting a Persian Ghazal (Poetic Genre) By Hazrāt Ahmad Jam رحمة الله وَتَعَالَىٰ عليه:** **منزلِ عشق از مکانے دیگرست.**

مردِ معنےٰ را نشانے دیگرست.
عقل کے داند کہ ایں راز از کجاست.
کایں جماعت را نشانے دیگرست.
آں فقیرانے کہ ایں جامے روند.
ہر یکے صاحبقرانے دیگرست.
دل چہ مے بندے دریں فانی جہاں.
کایں جہاں را ہم جہانے دیگرست.
در دلِ مسکیں ہر بیچارہِ.
شہ را گنجے نہانے دیگرست.
بر سرِ بازارِ صارافانِ عشق.
زیر ہر دارے جوانے دیگرست.
کشتگانِ خنجرِ تسلیم را.
ہر زماں از غیب جانے دیگرست.
دل خورد زخمی ز دیدہ خوں چکید.ن
اِینچنین زخم از کمانے دیگرست.
عشق را در مدرسہ تعلیم نیست.
کاچنان علم از بیانے دیگرست.
احمدا تا گم نکردے ہوش در.
کایں جرس از کاراوانے دیگرست.
حضرت احمد جم رحمۃ اللہ وَتَعَالَیٰ علیہ .

The Destination of Love is Another Place.
For The Person of Discernment there is Another Aim.
The Mind Fails To Understand This Secret.
For This Association there is Another Aim.
When The Poor Lovers Go To The Mosque.
Each One is The Owner of a Qur'an.
What is The Heart of These Mortals.
But The Portal To Another World.
The Heart of Every Poor Lover.
Is A Hidden Treasure of Another Kind.
In The Money Market Of Lovers.
Below Each Scaffold Lies The Head of Another Youth!
Those Who Gladly Accept The Dagger of Fate.
Are Granted New Life in Another Instant.
Those With Wounded Hearts Weep Tears of Blood.
Such a Wound Is Inflicted By Another Bow.
The Science of Love Is Not Taught In Schools
This Knowledge Arises From Another Science.
Ahmad Do Not Lose Your Way!
This Camel Bell Tinkles From Another Caravan!

When the Qawalls reached the first stanza of the Verse:

کشتگانِ خنجرِ تسلیم را

Those Who Gladly Accept The Dagger of Fate. {Those Slain by the Dagger of Reza (Contentment with a Decree) and Taslim (Acceptance)}.

He lapsed into the state of Sukr (Complete Distraction) for four days and on the fifth day Hazrāt Hameeduddin Nagori told the Qawalls to recite the

	second line of the Verse: ہر زمان از غیب جان دیگر است Are Granted New Life in Another Instant. Upon hearing these word Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه Passed Away. (Reza is to be pleased and happy with the Decrees of Allah سُبْحَانَهُ وَتَعَالَىٰ. Tasleem is complete Submission to the Pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ.) Khwājā Shamsuddin Altamash, the Sultan of Delhi gave the Ritual Bath Thereafter, Hazrāt's Khalifah, Khwājā Abu Saeed Tabrezi read out Hazrāt's wasiyyat. In his Will was written: "My Funeral Prayers should be performed by the person who never committed Adultry, who never missed the Sunnat Raka'ts of Asr and who never missed Takbeer-e- Ula of Jamaat Salaat." Hearing these conditions, a silence fell on the crowd. After some time, the Sultan stepped forward and said: "I desired my condition to remain concealed, but Hazrāt Sheikh has exposed it." Hazrāt Aqdas Thanwi has narrated this episode in the following way: "Hazrāt Sheikh had made a wasiyyat stating that his Janaazah Salaat should be performed by a man who never cast a gaze on a ghair mahram in his entire life. Great people (Ulama, Masha-ikh, etc.) were present, but all were bewildered. Where can such a person be found? Finally, when the people lost hope, Sultan Altamush was constrained to reveal himself. He said: 'If Hazrāt had not instructed, I would never have exposed myself. However, since the Sheikh, himself has revealed this secret, I have to say that Allah سُبْحَانَهُ وَتَعَالَىٰ has bestowed this ni'mat to me.' He then conducted the Sheikh's Janaazah Salaat." (Al-Qoulul Jaleel) Hazrāt Sheikh passed away on the 14th or 24th Rabiul Awwal in the year 633 or 634 Hijri on a Saturday. His grave is in the town of Mahroli. He had many Khulafa. The names of 22 appear in books. However the Silsilah continued with only three, namely, Khwājā Faridud Deen Shakar Ganj, Sheikh Badruddin Ghaznavi and Shah Khidr Qalandaravi. Khwājā Shamsuddin Altamush, the Sultan of Delhi was also among his famous Khulafa.
	5/ 19. Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. Qalandariya; Chishtīya Qalandariya Sillasil.
	19. Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya and Chishtīya Sabriya Sillasil, His Father was Hazrāt Sheikh Jamaluddin رحمة الله وَتَعَالَىٰ عليه, the Maternal

Cousin of Sultan Mahmudْ Ghaznavi. His name is Mas'udْ and title, Fariduddin رحمة الله وَتَعَالَىٰ عليه. He was the descendant of Amirul Mu'mineen, Hazrāt Umar Bin Khattaab رضي الله وَتَعَالَىٰ عنه.

He was born in 584 or 585 or 569 Hijri in Kohtwaal which is in the District of Multan. His Grandfather, Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه, migrated from his homeland, Kabul during the era of Halaku, the Mongol, and went to Lahore. Qazi Mansurْ of Lahore, who had acquired his knowledge in Kabul, informed the King in Delhi of the arrival of Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه. The King offered him a post. However, he declined and went to Multan. The King instructed the governor of the Multan Province to arrange a fief (land) for Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه. This was arranged in Kohtwaal where he finally settled.

Hazrāt Sheikh Fariduddin رحمة الله وَتَعَالَىٰ عليه acquired part of his academic knowledge in the Masjid of Qazi Minhajuddin. It was here that he became Bay'at to Hazrāt 'Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه says that once while Hazrāt Sheikh Fariduddin's رحمة الله وَتَعَالَىٰ عليه Mother was performing Salaat, a thief entered the room. When he looked at her, he immediately became blind. The thief cried out:

"I came with the intention of stealing and have became blind. I pledge never to steal again."

At this time Hazrāt's age was approximately 6 years. He made dua and the man's sight was restored. In the morning he came with his entire family and accepted Islam. He was named Abdullah. He remained in Hazrāt's service to the end.

There are several views for him being known by his famous title of Shakar Ganj.

When he decided on Mujahida (Arduous Physical Struggle for Spirituality), his Sheikh advised hunger. He therefore began Fasting. After three days a man came and presented some bread. Thinking this to be by Divine Direction, he accepted and ate the piece of bread. Within a few moments he became nauseous and vomited out whatever he had eaten. He reported this incident to his Sheikh who said:

"After three days you ate the food of a drunkard. Give Thanks unto Allah سُبْحَانَهُ وَتَعَالَىٰ that the food did not remain in your stomach. Now remain hungry for another three days and then eat what comes from the Ghaib (Invisible Means)."

After three days nothing came. He was overcome by weakness. On account of extreme hunger he put some pebbles into his mouth. The pebbles turned into sugar.

Fearing that this may be some deception, he spat it out. A short while later, hunger again constrained him to put pebbles into his mouth. These too

became sugar which he again spat out. This happened again for a third time. In the morning he reported to his Sheikh who said:

"It would have been good if you had eaten it."

Since that day he was called Shakar Ganj.

According to another version, on the seventh day of hunger he came tottering to his Sheikh. He had put Sand on his mouth and it had become sugar.

Another explanation is that when he once asked a trader what he had onhis Camels, the trader falsely said that he had only salt. Hazrāt said:

"It must be salt."

When the trader looked, the sugar had become salt. The trader apologized and the salt again became sugar.

Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه initially resorted to extreme methods of Mujahida.

Hazrāt Sultan ul Masha'ikh رحمة الله وَتَعَالَىٰ عليه said:

"A hair came out from Hazrāt Sheikh's beard. I requested permission to use the hair in a Ta'veez (Talisman). He granted me permission. I wrapped it in a cloth. When someone became ill, I would give him the Ta'veez. When the sick person was cured I retrieved the Ta'veez. I observed many benefits of this Ta'veez. Once when a friend became ill he asked for the Ta'veez. Although I searched much, I could not find it. The friend died. On another occasion when I searched for it in order to give it to another person, I found it on the same shelf where I had left it. I then realized that since the death of the friend had been ordained for that time, I could not locate the Ta'veez."

Hazrāt Fariduddin's رحمة الله وَتَعَالَىٰ عليه Spiritual Grandfather (his Sheikh's Sheikh), Hazrāt Moinuddin Chisti رحمة الله وَتَعَالَىٰ عليه spoke in glowing praise of him. Once he said:

"Qutbuddin has imprisoned a great Royal Falcon."

On another occasion he said:

"This is a candle which will brighten the homes of Dervishes. He will be the Ghaus and Qutb of his time."

When Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه was on his death-bed, he called Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه and appointed him his representative of his Spiritual Kingdom.

Hunger was a dominant feature in his life. Many a time even his wife and children had to experience hunger.

His most famous saying is:

"When you don the Mantle (Of Sufism), know that you have donned the Kafan (Shroud)."

Once Hazrāt Khwājā Muinuddin رحمة الله وَتَعَالَىٰ عليه was the guest of Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه. The beds of both host and guest were in the same room. Khwājā Fariduddin رحمة الله وَتَعَالَىٰ عليه, according to his

	normal routine, went at night into the room to press the feet of his Sheikh, Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه, who signaled to him to press the feet of Hazrāt Khwājā Muinuddin Chisti رحمة الله وَتَعَالَىٰ عليه. After pressing his feet for a few minutes, Hazrāt Khwājā Fariduddin رحمة الله وَتَعَالَىٰ عليه came to his own Sheikh and said: **"My heart is here. Where else can I go?"** **Indicating his complete devotion to his own Spiritual Perceptor.** **Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليهChisti commented:** **"Qutbuddin, at least give him something."** **(This was a reference to the Spiritual Treasures.)**
634 AH 1237 CE	Batu Khan and his Mongols sweep into Russia, where they and their descendants become known as the Golden Horde.
635 AH 1238 CE	Work begins on the Alhambra, the Palace Fortress of the Muslim Kings of Granada.
635 AH 1238 CE	**Birth Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.**
637 AH 1240 CE.	**Birth Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه.**
637 – 639 AH 1240–1242 CE	Muiz-ud-din Bahram was the sixth Sultān of the Slave Dynasty. He was the Son of Shams ud din Iltutmish and Brother of Razia Sultān. While his Sister Razia Sultān was in Bathinda, he declared himself King with the support of forty Chiefs. His sister tried to regain the throne with the aid of her husband Altunia, a chief of Bathinda, though they were eventually arrested and executed. Even so, during Muiz ud din Bahram's two years as King, the chiefs that had originally supported him became disordered and constantly bickered among each other. It was during this period of unrest that he was murdered by his own Army in 1242 CE (died 15 May 1242 CE). After his death, he was succeeded by Ala ud din Masud, a son of Rukn ud din Firuz. Ögedei Khan of the Mongol Empire appointed Dayir commander of Ghazni and Menggetu commander in Kunduz. In winter 1241 CE the Mongol force invaded the Indus valley and besieged Lahore. Dayir died storming the town, however, on 30 December 1241 CE, and the Mongols butchered the town before withdrawing from the Delhi Sultanate. The sultan was too weak to take step against them. The "Forty Chiefs" besieged him in the White Fort of Delhi and put him to death. After the death of Razia Sultān (1240 CE) the forty Chiefs decided to put Iltutmish third son Bahram Shah on throne. He was put on throne in 21st April 1240 CE at Lal Mahal. During the Razia Sultān Kingdom Chiefs felt the freedom, they wanted to take the Kingdom in his hand so chiefs decided to take all the power of Bahram Shah in his hand and put Aitgeet as an assistant of Bahram Shah to take any decision of the Kingdom. At that time the Minister was

	Muhajbuddin, So in this way there were three rulers of that Dynasty.
637 AH 1240 CE	A Warlord, Sundiata, conquers Ghana and establishes the Kingdom of Mali. Haakon IV is the first ruler to build up a strong Norway, some two Centuries after the region becomes a single Kingdom. Alexander, a Russian Prince, defeats a Swedish Army on the frozen river Neva, thus winning his name Alexander Nevksy.
638 AH 1241 CE	Mongols of the Golden Horde defeat the Poles at Legnica and ravage the city of Krakow. Mongols of the Golden Horde reach Hungary, where they graze their horses for the summer before withdrawing to the Volga.
639 – 643 AH 1242 – 1246 CE	Ala-ud-din Masud was the eighth sultan of the Slave dynasty. He was the Son of Ruknuddin Firuz (1236 CE), son of Sultān Illtutmish and Shah Turkan and the nephew of Sultana Raziyya (1236–40 CE). After his predecessor and Uncle Muizuddin Bahram was murdered by the Army in 1242 CE after years of disorder, the Chiefs chose for him to become the next Ruler. However, he was more of a puppet for the chiefs and did not actually have much power or influence in the government. Instead, he became infamous for his fondness for entertainment and wine. Like his predecessor, he was considered "incompetent and worthless." By 1246 CE, the Chiefs became upset with his increasing hunger for more power in the Government, and replaced him with his cousin Nasiruddin Mahmud (1246–66 CE), Grandson of Iltutmish through his Son Nasiruddin Mahmud. The Mongols plundered Lahore in 1246 CE.
640 AH 1243 CE	Construction begins in Paris on the Sainte Chapelle, designed to house relics acquired by Louis IX, the King of France.
642 AH 1244 CE	**Wisaal Sharif Hazrāt Abu Abd'ullah Abd'ul Aziz Makki Alambardar Qalandar رضي الله تعالىٰ عنه.** **Hazrāt Abdullah Bin Abdul Aziz Alambardar Makki رضي الله عنه entered into a Grotto ('Sardaba') on the outskirts of the Town of Patan Sarolia (Pakpatan Sharif) on 12, Zul Hujja, and Commanded it to be Closed.**[18] **Hazrāt Baha'uddin Zakariyya رحمة الله وَتَعَالَىٰ عليه and Hazrāt Baba Farid Gunj e Shukkar رحمة الله وَتَعَالَىٰ عليه , both of whom had some queries about Tasawwuf, received Spiritual Indication from Hazrāt Moinuddin Chisti رحمة الله عنه to go to the Sardaba and await Hazrāt Abdul Aziz Alambardar Makki's رضي الله عنه Emergence. When the Hazrāt Emerged, he Satisfied the two Saints رضوان الله تَعَالَىٰ عليهم اجمعين as to their Queries and also permitted Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه to be Buried near him.** **Once again he entered into the Sardaba and instructed the two Saints رضوان الله تَعَالَىٰ عليهم اجمعين that nobody should open this Cave again. Before he disappeared, he made the Prophecy that he would reappear at the same time**

18 Murad ul Muridin, Asool ul Maqsood.

	as The Last Imam Mahdi رحمة الله وَتَعَالَىٰ عليه before the Day of Resurrection.[19] Another Tradition holds that he Attained Wisaal on 3 Rabbi ul Awwal, 642 AH; 9 August, 1244 CE, Tuesday (Ath Thalatha), having lived for over 700 years. The Author of Murad al Murideen states that he inquired from various people, who attend the Grave of Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه , as to the location of the Sardaba and received the reply that Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه is buried in the Old City, whereas Hazrāt Abdul Aziz Alambardar's رضي الله وَتَعَالَىٰ عنه Sardaba was situated outside the City. This is corroborated by Hazrāt Ghaus e Millat رحمة الله وَتَعَالَىٰ عليه. However, in the Book Mazhar e Mohabbat, Hazrāt Shah Mohabbat Ali رحمة الله وَتَعَالَىٰ عليه, the Khalifa of Hazrāt Shah Shukarullah Qalandar رحمة الله وَتَعَالَىٰ عليه, writes that Hazrāt Abdul Aziz Alambardar Makki رضي الله وَتَعَالَىٰ عنه had Four Graves. He would emerge from one and enter into another after every Forty Years. The Fourth Grave is where Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه is buried and that Hazrāt Abdul Aziz رضي الله وَتَعَالَىٰ عنه lived for a period of 600 years. This is repeated in Risala Ghausia, with the addition that He was a Companion رضي الله عنه of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and used to Carry the Banner of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Risala Munaqib ul Qalandar, written in 878 AH, says the Ability of Emerging from the Grave rests with those Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ who are Lost in Deep Meditation and remain in 'Murāqaba' (Meditation) of Allah سُبْحَانَهُ وَتَعَالَىٰ in their Graves. The Auliya Allah سُبْحَانَهُ وَتَعَالَىٰ are Living 'Shuhada' (Witnesses, also in Islamic Terms, 'Those who have Borne Witness to the Unity (Tawhīd) of Allah)', Alive in their Graves and are engaged in Murāqaba. It is related that when Hazrāt Abu Turab Nakshbi رحمة الله وَتَعَالَىٰ عليه was being Buried, He stood up inside the Grave, without any Support, and despite People's Efforts could not be made to Lie down. A voice from the Unseen said, "Leave Allah's Friend Alone with Allah سُبْحَانَهُ وَتَعَالَىٰ"! Hazrāt Syed ul Arfa, Maja Qalandar رحمة الله وَتَعَالَىٰ عليه has said, سیخ عبد العزیز مکّی در بعضے اسفار علم رسول الله صلم برداشته اندازاں مشہور اندلعلمبردار۔ Some writings of Knowledge about The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , State that Hazrāt Abdul Aziz Makki رضي الله عنه was Famously Known as The Flag Bearer.[20] Two different Sillsilas have arisen from Hazrāt Abdul Aziz Makki رضي الله وَتَعَالَىٰ عنه, one, Directly from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Second from Hazrāt Ali كرم الله ووجهو called The Qalandariya Alaviya. It is related that Hazrāt Abdul Aziz Makki رضي الله وَتَعَالَىٰ عنه had four Khulfa, Hazrāt Shah Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Rumi Paye Doz رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Meraan Yaki Pa رحمة الله وَتَعَالَىٰ عليه and Hazrāt Syed Meraan Nathar رحمة الله وَتَعَالَىٰ عليه. Some sources state that Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه was his Khalifa.
	4. Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه. Qalandariya Sillsila. Maqrizi holds that the Qalandari's first made their Appearance in Damascus

19 Nafhat'l Ambiya, Lucknow, 1920, pp. 21 – 33
20 Hujjatul Arfeen.

	in about 610 AH; 1213 CE.[21] According to Hazrāt Najmuddin Mohammad ibn e Israel رحمة الله وَتَعَالَىٰ عليه of the Rifaiya Haririya, their Introduction took place in 616 AH; 1219 CE, the Person Introducing, being Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal 630 AH; 1232 CE), a Refugee from Sawa (Destroyed by the Mongols in 617 AH; 1220 CE). A Pupil of Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه , Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه is Credited with The Introduction of this Tendency into North West India during the Reign of Sultan Iltutmish, which Developed into a Definite Line of Ascription as a Qalandari Order.
642 AH 1244 CE	Jerusalem was sacked again, instigating the Seventh Crusade.
641 AH 1244 CE	The siege of the Catharist stronghold of Montségur ends when 200 heretics are herded into a wooden stockade and are burnt.
642 AH 1245 CE	**Birth Hazrāt Abū Sa'id b. Abi 'l Hasan Yasār al Baṣrī رحمة الله وَتَعَالَىٰ عليه.**
644 – 664 AH 1246–1266 CE	Nasir-ud-din Mahmud or Nasir ud din Firuz Shah was the eighth Sultan of the Slave Dynasty. He was the Son of Nasiruddin Mahmud (died-1229 CE), who was the youngest son of Shamsuddin Iltutmish (1211–1236 CE). He was named after his father, by Shamsuddin Iltutmish, for he had grown an intense filial attachment, to the only begot son of his posthumous child. He succeeded Alauddin Masud after the Chiefs replaced Masud when they felt that he began to behave as a Tyrant. It was actually his Deputy Sultān or Naib, Ghiyasuddin Balban, who primarily dealt with the State affairs. Mahmud had no children to be his heir. Mahmud's fortified tomb built by Iltutmish, known as Sultān Ghari, lies in the Vasant Kunj area, close to Mehrauli, in New Delhi. Built in 1231 CE, it was the first Islamic Mausoleum built in India. The octagonal tomb chamber, is one of finest examples of Slave Dynasty architecture, which also include the Qutub Minar.
646 AH 1248 CE	Birger Jarl establishes a dynasty which brings all Sweden under a single rule.
648 – 792 AH 1250 – 1390 CE	Mamluk Dynasty (Bahri).
648 AH 1250 CE	Tannhäuser is one of the Minnesinger, the German equivalents of the French troubadours. Europe grows in prosperity during the thirteenth Century, with a widespread increase in trade and production. The Palio, in which horses race round the Campo in Siena, is held from this time. The Kingdom of Great Zimbabwe displaces Mapungubwe as the dominant Shona power in this region of southern Africa. A Japanese potter, returning from China, makes Seto the Center of ceramic

21 Maqrizi, Khaiyat, ii, 433.

	production in Japan. The Yoruba people of Ife create extraordinary sculptures in brass. A school of translation is set up in Toledo, to translate classical Greek texts from the Arabic versions into Latin. France becomes the first Kingdom to establish a permanent parliament when Louis IX reserves a chamber in his palace for quarterly sessions. The last Sultan of Saladin's Dynasty is murdered by slaves in the Palace Guard, and Mameluke Rule is reintroduced in Egypt.
650 AH 1252 CE	On death of Jochi Khan (Ghengis Khan died two years later) a western portion of Mongol Empire termed as White Horde was assigned to eldest Orda son of Jochi Khan while another western part of Mongol Empire termed as Blue Horde was assigned to Batu s/o Jochi Khan. The youngest Berke, started assisting his elder brother Orda son of Jochi Khan in conquests and administration and further established his reputation as an awesome warrior, general and statesman. Just like father young Berke also met the same discrimination in larger circle of Mongol princes and princesses. And this feeling was even more intense as compared to his other brothers as he was not positioned on any throne whose dazzling colors could offset the darkening shadows of his identity crisis. However, luckily, he was not just faced with a situation but provided with a resolution window also in form of reshaping of his personality on the life pattern of his Muslim mother-Sultān Khatun (Genghis Khan got his eldest son Juchi married to a Muslim Princess named as Sultān Khatun who was captured during Mongol conquest of Khwarazmshahi Empire by Gengis Khan. Sultān Khatun, a Turk by ancestry, was the daughter of Shah of Khwarazmshahi Empire named as Ala ad-Din Muhammad II, and she was the sister of the legend in bravery whom history remembers as Prince Jalaluddin Khwarazm Shah). Hence, when Berke Khan was in forties he converted to Islam after having a discussion with a Muslim Trader.
650 AH 1252 CE	Alexander Nevsky, appointed Prand Prince of Vladimir in 1252, thrives by collaborating with the Mongols of the Golden Horde. A huge bronze sculpture, known as Daibutsu and cast in Kamakura, depicts Amida, the Amitabha Buddha of Pure Land Buddhism
651 AH 1253 CE	Construction begins of two basilicas, one above the other on a hillside in Assisi, in memory of St Francis.
652 AH 1254 CE	The death of the last Hohenstaufen ruler, Conrad IV, leaves a vacancy on the German throne which is not filled for nineteen years.
653 AH 1255 CE	The Pope, eager to fill the vacant throne of Sicily, offers it to a son of Henry III of England but gets no firm response.
653 AH 1255 CE	When his eldest brother Batu Khan died, Berke Khan ascended the throne as successor. After taking reins of government in his hand Berke Khan consolidated

	the White Horde and Blue Horde as two wings of one Empire called the Golden Horde, and became the first Mighty Khan of the Golden Horde.
654 – 754 AH 1256 – 1353 CE	The Ilkhanid Mongols. The Ilkhanate, also spelled Il-khanate, known to the Mongols as ***Hülegü Ulus*** *Hu'legīn Uls* was a khanate established from the southwestern sector of the Mongol Empire. The Ilkhanid realm, officially known as ***Iranzamin*** (lit. 'land of Iran'), was ruled by the Mongol House of Hulagu. Hulagu Khan, the son of Tolui and grandson of Genghis Khan, inherited the Middle Eastern part of the Mongol Empire after his brother Möngke Khan died in 1260 CE. Its core territory lies in what is now part of the countries of Iran, Azerbaijan, and Turkey. At its greatest extent, the Ilkhanate also included parts of modern Iraq, Syria, Armenia, Georgia, Afghanistan, Turkmenistan, Pakistan, part of modern Dagestan, and part of modern Tajikistan. Later Ilkhanate rulers, beginning with Ghazan in 1295 CCE, converted to Islam. In the 1330s (CE), the Ilkhanate was ravaged by the Black Death. Its last Khan Abu Sa'id died in 1335 CE, after which the khanate disintegrated. The Ilkhanid Rulers, although of non-Iranian origin, tried to advertise their authority by tying themselves to the Iranian past, and they recruited historians in order to present the Mongols as heirs to the Sasanians (224–651 CE) of pre-Islamic Iran
654 AH 1256 CE	Hulaku and his horde of Mongols cross the Amu Darya river and move against Muslim Persia. Pope Alexander IV establishes a third order of preaching friars, the Augustinians
655 AH 1257 CE	The Persian poet Sa'adi publishes his Bustan ('Orchard'), a collection of moral tales in verse.
655 AH 1258 CE	Mongols invade; Baghdad destroyed. End of Golden Age of Islam
656 AH 1258 CE	**Wisaal Sharif Hazrāt Mir Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه Biradar Hazrāt Mir Syed Mohammad رحمة الله وَتَعَالَىٰ عليه.** **He is stated to have left four sons as continuation of the Great Traditions of His Forebears, Hazrāt Sheikh Abdul Qadir Saani رحمة الله وَتَعَالَىٰ عليه; Hazrāt Sheikh Abdullah رحمة الله وَتَعَالَىٰ عليه; Hazrāt Sheikh Zaheeruddin Abu Mas'ud Ahmad رحمة الله وَتَعَالَىٰ عليه and Hazrāt Mir Syed Ali رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Sheikh Zaheeruddin Abu Mas'ud Ahmad رحمة الله وَتَعَالَىٰ عليه was a Scholar of Great Renown, people would flock from far and wide to listen to him discoursing as he had a very sweet tongue and was famous for his eloquence. Sehikh Azizuddin has stated that he disappeared on 27 Rabi ul Awwal, 681 AH and his dead body was later found in a well.**[22] **He is stated to have Passed away on 27th Rabi al Awwal, 626 AH in Baghdad**

22 Qalaid Al Jawahir, pg 171.

	Sharif. Some authorities have stated the date to be 13 Shawal. 22 Rabi Al Awwal and 12 Moharram 613 AH as well. **He lies interred in Hazrāt Ghaus Al Azam's رحمـة الله وَتَعَـالَىٰ عليه Madrassa Compound.**
	22/ 19. Hazrāt Mir Syed Ali bin Hazrāt Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He is the son of and was born in Baghdad Sharif. He studied under his Father's Guidance as well as numerous other scholars.**[23] **He was, like his Forefather's and excellent and accomplished scholar and possessed tremendous generosity. He had a peculiar Grace and Dignity that was inborn in his conduct. He was widely respected and looked up to by all and sundry.**
656 AH 1258 CE	Henry III accepts severe curtailment of his powers in the Provisions of Oxford, but then asks the Pope to absolve him from his oath.
656 AH – 1258 CE	Hulaku and his Mongol Army reach Baghdad, it is said that 800,000 of the inhabitants are killed – and the Khalîfa, Must'asim Billah is kicked to death.
657 AH 1259 CE	Nicola Pisano completes a Pulpit for Pisa, borrowing details from Roman Sarcophagi – an early example of a new interest in the classical past.
658 AH 1260 CE	A new form of Poetry is written in northern Italy, described later by Dante as a sweet new style – the Dolce stil Nuovo. The Bohemian Prince Otakar II, Ruler also of Austria, extends his territories after defeating the Hungarians at Kressenbrunn. Kublai Khan, a Grandson of Genghis Khan, is elected Great Khan of the Mongols
658 AH 1260 CE	At Ayn Jalut, near Nazareth, the Egyptian Mamelukes defeat the Mongol Army of Hulaku – the first military setback for the Mongols.
658 AH 1260 CE	al-Farisi. Gave a new proof of Thabit ibn Qurra's theorem, introducing important new ideas concerning factorization and combinatorial methods. He also gave the pair of amicable numbers 17296, 18416 which have also been joint attributed to Fermat as well as Thabit ibn Qurra.
659-60 AH 1261-2 CE	**Wisaal Sharif Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه.** **The Mausoleum dedicated to him and Bayan-Quli Khan was built in the settlement called Fathabad, to the East from Medieval Bukhara.** **The initial core of the complex was the grave of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. The followers of the Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه have built up at this area of Rabad ("Rabad" - an outskirt) many dormitories (Khanakas) for Dervishes, who lived there on donations of the Kubraviya Sufi Order Members. The Fathabad settlement**

23 Umda Tal Saha'if Fee Haal Ahl e Kashf wal Ma'arif. pg. 172.

later had joined the City. The Chagatay Ruler Bayan-Quli Khan had expressed a wish to be interred near by respected burial place of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه, and it is there that he is buried in 1358 CE.

The extant Mausoleum of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه dates from the end of the 14th Century. The Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Mausoleum together with the Bayan-Quli Khan Mausoleum are an admirable architectural ensemble. However, these Monuments make even more great interest because of their religious-historical and cultural importance.

After Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Passing Away - in 1261 (by some sources in 1262) - the Khanaka, erected near to the Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Shrine, became the Center of the Kubravi Order in Bukhara. There Dervishes and Pilgrims could find shelter, food, clothes, footwear and so on. Sometimes, more than 100 Dervishes could eat there. Besides donations, another source of necessary funds was a big land property (about 100 km² to the south of Qarshi Gates of Bukhara), which belonged to the Order.

Construction of first building of Mausoleum above the Grave of "Sheikh of peace" was finished at the beginning of the 14th Century. This building was not remained to our time. The last building of Mausoleum adorns Bukhara City since the second part of 14th Century, and its imposing intake portal was built even later.

The Mausoleum attracts by its mighty shapes, excellent simplicity and clarity of an architectural idea. It is possible to see an evolution of architectural theme when comparing this Mausoleum with intact Bukhara Monuments of 10th Century. This Mausoleum is not unicameral burial-vault as the Samanid Mausoleum. The design of building is more ingenious and consists of the burial-vault (Purhana) and commemoration room (Ziarathona). Two domes above these rooms organize building's side-view. The distinguishing feature of the Mausoleum is an absence of an inner and external decoration. In spite of this feature, an unknown architect achieved an impressive power of his building.

The Mausoleum of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه is a vivid illustration of artisans' innovation, their self-perfection, and searching of new ideas. Here we can see technique of conversion from square foundation of Ziarathona to octahedral and then to hexahedral shapes. This technique was accomplished using stalactite "sails". There are small windows in the hexahedral part; soft sunlight shines through them. Above it - a cap of the dome, this concludes whole space.

Inside the mausoleum, in Gurhana room, there is rich picturesque element - splendid Tomb of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. The

	Tomb represents the combination of refined multipronged pictures, complicated interlacement of crockets and intricate Arabic characters. It is a genuine masterpiece of the medieval wooden engraving. **In the course of time the bricks of mausoleum began to crumble. During the restoration in the 1960s CE, the monument roof and walls were slightly strengthened. In spite of that, the earthquake in 1976 CE badly damaged the building.** **In Soviet time, the group of restorers from "Special Scientific Institute of Monuments restoration/conservation of Uzbek SSR" under the direction of architect A. Bogoduhov and engineer Y. Golshtein had accomplished full restoration of the Mausoleum according with the project of its strengthening and restoration. The State had appropriated for this purpose 118 thousand Soviet Rubles.**
	19. Hazrāt Khwājā Badruddin Samarkandi Firdausi رحمـة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila. **Hazrāt Sheikh, Syed Badruddin Shah, Samarqandi رحمـة الله وَتَعَـالَىٰ عليه was from Samarkand, and was one of the 'Murids' of Hazrāt Nizamuddin Aulia رحمـة الله وَتَعَـالَىٰ عليه. The place where Hazrāt's رحمـة الله وَتَعَـالَىٰ عليه 'Mazaar' is situated is of great importance, Hazrāt used to do 'Ibadat' here. Hazrāt Maulana Fakharuddin Zardaari رحمة الله وَتَعَالَىٰ عليه also did 'Ibadat' here for few days.** **He was Khalifa of Hazrāt Sheikh Saifuddin Bakhirzi رحمة الله وَتَعَالَىٰ عليه. He was very handsome and known for his good character. He was contemporary and friend of Hazrāt Khwaja Sayyed Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.** **He was succeeded by his Khalifa, Hazrāt Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه and Great-Grand Sheikh of Makhdoom Sheikh Sharfuddin Yahya Maneri Firdausi رحمة الله وَتَعَالَىٰ عليه. The founder of Firdausi (the branch of Kubrawi Tariqa) Sufi sub-order.** **His Shrine is located Near Feroz Shah Kotla, Mahatma Gandhi Marg, IP Estate, New Delhi, Delhi, India.** **Sheikh Nizamuddin Aulia رحمـة الله وَتَعَـالَىٰ عليه Used to come to Hazrāt's Khanqah to Listen to 'Sama' (Qawwali). Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was Immensely Upset at Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal'.** **The 'Dargah' is Located in near the Firozshah Kotla Jama Masjid on Ring Road inside the Park near the Bridge.**[24]
659 – 923 AH 1261 – 1517 CE	'Abbasid Dynasty (Egypt).
660 AH 1262 CE	The Norwegian King, Haakon IV, annexes Iceland as his personal fief, bringing to an end the Commonwealth established in 930 CE.
660 AH	After The Destruction of Baghdad in 1258 CE, The Ferocious Hulagu Khan was

24 https://aulia-e-hind.com/dargah/22khwajasOfDelhi.htm.

1262 CE	preparing to go further for subjugating and destroying the remaining Muslim world including Egypt, Syria, Mecca, Medina, and Jerusalem. But here he got the news of the death of Great Khan in Karakorum – the epicenter and principal seat of Mongol Empire, and hence had to postpone his march for returning to Mongolia for settlement of succession issues. After settling the succession issue, Hulagu Khan marched his armies again to conquer, destroy, and subjugate the remaining Muslim World including holy cities of Islam.
661 AH 1263 CE	Berke Khan son of Juchi, was the direct grandson of the great Genghis Khan. His Mother was the Sister of Sultān Jallaluddin Khwarizmshah, captured by Juchi. Berke Khan had converted to Islam and was offended by the cruelty of Hulagu, especially the destruction of Baghdad, and hence ordered his brilliant General Nogai Khan to attack the Empire of Hulagu. Nogai Khan inflicted a crushing defeat on Hulagu Khan and killed several thousand of his soldiers with arms, and pushed many thousands to finally get drowned in the frozen Terek River. Berke Khan being a Muslim, was in rage on learning about the cruelties and destruction unleashed upon the Muslim world by Hulagu, and hence wanted to avenge the spilling of innocent blood.
661 AH 1263 CE	**Birth Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Maulana Syed Abul Hassan Ali Nadwi رحمــة الله وَتَعَــالَىٰ عليه has dedicated the last chapter of his masterpiece 'Tareekh Dawat o Azeemat' Vol II (Saviors of Islamic Spirit Vol. II) to Hazrāt Makhdum Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه.[25]** **Popularly known as Makhdum ul Mulk Bihari, his name was Ahmed ibn Sheikh Yahya, title Sharfuddin (رحمــة الله وَتَعَــالَىٰ عليه), and he claimed his descent from one of the Holy Prophet's (صلى الله وَتَعَالَىٰ عليه و آله وسلم) Uncle's, Hazrāt Zubair ibn Abdul Muttalib رضــي الله وَتَعَــالَىٰ عنه, belonging to the Hashimite clan of Quraish of Mecca. His Grandfather, Hazrāt Maulana Muhammed Tajuddin رحمــة الله وَتَعَــالَىٰ عليه, a contemporary of Sultan Shabuddin Ghauri, was a Celebrated Scholar and Mystic who had emigrated to Manyar in Bihar (the town is presently known as Maner) from the town of Al Khalil in Syria (Al Khalil, drawing its name from the Prophet Ibrahim عليه سلم (Abraham), who is stated to be buried there, is at a distance of about 24 kilometers from Jerusalem. The town now forms a part of Jordan).** **The Maternal Grandfather of Hazrāt Sharfuddin Yahya Manari رحمــة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Shahabuddin Jugjot رحمة الله وَتَعَالَىٰ عليه (the light of the world) was also a renowned Mystic Sheikh of the Shurwardiya order. Belonging to Kashgar, he had come to Jathli, a village about 5 kilometers from Patna, Bihar. A spiritually animated soul, reputed for his piety, he too**

25 **Saviors of Islamic Spirit Vol II , P: 257**

came of the lineage of Hazrāt Imam Hussein رضي الله وَتَعَالَىٰ عنه. Hazrāt Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was thus a lineal descendant of the The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم from his Mother's side also.

Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was born on the last Friday of Sha'ban, 661 AH at Maner. He had three other brothers whose names were Hazrāt Sheikh Khaliluddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Jaliluddin رحمة الله وَتَعَالَىٰ عليه and Hazrāt Sheikh Habibuddin رحمة الله وَتَعَالَىٰ عليه.

Early education–

The system of education followed in those days required the students of primary stage to cram the text of the prescribed books including some short lexicons so as to enable them to store up a copious vocabulary in their mind. The system, however, entailed unnecessary labor and wastage of time of children. Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه deplored the system in *Ma'adan-ul-Ma'ani*: "When I was a child my teachers got me to learn by heart a number of books like those on infinitive nouns, the first part of *Miftahul lughat*, and similar other books. We were required to learn these word by word and repeat them. Instead of these books, they could have better got the Qur'an fixed in our memory".

Unfortunately his memoirs or the biographical accounts neither preserve the names of his earlier teachers nor the books Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه had to study at Maner. It seems that he completed his education up to secondary stage in his home town.

Further education –

Before Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه could leave Maner for further education elsewhere, providence afforded him an opportunity to come in contact with a reputed scholar and pedagogue of his time, Hazrāt Maulana Sharfuddin Abu Towamah رحمة الله وَتَعَالَىٰ عليه, who had to leave Delhi because of the King's displeasure somehow incurred by him. it is stated that certain academicians, jealous of Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه had brought him into discredit with Sultan Ghiyasuddin Balban. Hazrāt Maulana Sharfuddin decided to migrate to the border town of Sonargaon on the eastern fringe of the then Muslim Kingdom in India. On his way to Sonargaon he stopped for a few days at Maner. The inhabitants of Maner, on coming to know of the Maulana's worth and ability flocked to pay respect to him. Young Hazrāt Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was highly impressed by the piety and learning of Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه. He requested his parents to let him accompany the Maulana to Sonargaon so as to undergo his schooling at the feet of Maulana. Speaking of his teacher, in *Khwan e Pur Ni'mat*, Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه writes: "Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه was an erudite Scholar, without a peer, whose fame traveled to the four corners of India".

	Hazrāt Shah Shoaib Firdausi رحمة الله وَتَعَالَىٰ عليه relates in *Manaqib ul Asfia* that Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was so assiduous at his studies that he did not like to spend a moment away from them. As the repast with others normally took a little more time which Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه loathed to waste, his teachers had to permit him to take his food alone in his own room. It has been reported that he was so occupied in his studies that he never went through the letters sent to him by his family members, lest these might cause him some anxiety or distraction from his studies. **Having thought him well versed in all the then prevalent sciences, Religious and Discursive, Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه suggested that he should learn something about Alchemy too, but Hazrāt Ahmad رحمة الله وَتَعَالَىٰ عليه excused himself by saying "Education of Religious Sciences would suffice for me". Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه had such a high regard for his talented disciple that he offered the hand of his daughter to him. During Hazrāt Ahmad's رحمة الله وَتَعَالَىٰ عليه stay at Sonargaon, his wife gave birth to a son whom he named Hazrāt Zakiuddin رحمة الله وَتَعَالَىٰ عليه.**
661 AH 1263 CE	Pope Urban IV offers Sicily to a French prince, Charles of Anjou, who marches south in 664 AH – 1266 CE to fight for the Kingdom. A Scottish victory over the Norwegians at Largs results in the recovery of the Western Isles.
662 AH 1264 CE	Kublai defeats his brother Ariq Böge and thus establishes his position as Great Khan of the Mongols. Simon de Montfort, leading the barons in rebellion, captures Henry III and his son Edward at Lewes.
663 AH 1265 CE	Hulaku and his Mongol descendants rule Persia as Il-khans, subordinate to the great Khan in the East. Prince Edward, escaping from captivity, defeats and kills Simon de Montfort at Evesham.
664 AH 1266 CE	**Wisaal Sharif Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Sheikh passed away on the 5th of Muharram in the year 664 or 668 Hijri on a Monday. Another version gives the year 660. His grave is in Pakpatan in the District of Multan. This place is between Lahore and Multan. He had innumerable Khulafa. The number is said to be as high as seventy thousand. In Jawahirul Farid, the names of 584 of his Khulafa are enumerated. The most famous among them are Hazrāt Sheikh ul Masha'ikh Khwājā Alauddin Ali Ahmad Sabir Kalyari رحمة الله وَتَعَالَىٰ عليه and Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.**
	20. Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya Sillsila.

Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, in many ways represents the essence of Sufism and the Chistiya Sillsila in it's Pristine Glory. He was the Epitome of Love, the eternal message of the Chistiya Sillsila. He was destined to carry the Message of the Chistiya Sillsila throughout the length and breadth of the Sub Continent.

When Hazrāt Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه awarded Khilafat to Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, he stated:

"Allah سُبْحَانَهُ وَتَعَالَىٰ Has Blessed you with Knowledge; Reason and Love, and whoever is endowed with these qualities, it behoves him to wear the Robe of Khilafat".

He also Prayed for him in the following words:

"May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless you with Happiness and Goodness of Fortune in Both the Worlds, May Allah سُبْحَانَهُ وَتَعَالَىٰ Favor you with useful Knowledge and Actions Pleasing and Agreeable to All. Try to be a Tree, under the Shadow of which People take rest and are Comforted".[26]

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was extremely strict in enforcing the Precepts of the earlier Chistiya Saints in that he remained completely cut off fro the Rulers and what to talk of visiting them never even allowed them to visit him. He lived to see more than half a dozen Rulers to Occupy the Throne of Delhi but he never visited any of the Sultans. Sultan Jallaluddin Khalji repeatedly requested him to be allowed to visit him but he refused. When the Sultan Alauddin Khalji insisted upon visiting him he sent a Message stating that my abode has two doors. If the Sultan enters from one dorr, I will leave from the other one.[27]

He also insisted that there should be no dependence upon Livelihood to stand as a Veil between the Sufi and Allah سُبْحَانَهُ وَتَعَالَىٰ, the Murid must be completely dependent upon Allah سُبْحَانَهُ وَتَعَالَىٰ, he should starve and be the Guest of Allah سُبْحَانَهُ وَتَعَالَىٰ.

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه exemplified the Chistiya principles due to which this Sillsila met with phenomenal success in India and gained widespread acceptance by people of all Religions and walks of life. Thse were:

1. **Strong disapproval of mixing with Sultans, Princes and Nobles.**
2. **Exhortation for close contact with the Poor and Downtrodden and Uncompromising Attitude towards all forms of Political Oppression and Social Injustice.**
3. **Bold Stand in Favor of Sama (Religious Auditory Music).**

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was a strong proponent of and displayed the Chistiya Rule that All Human Beings belong to the Family of

26 Siyar Al Auliya, pg 229.

27 K. A. Nizami "Early Indo-Muslim Mystics and their attitude towards The State" in Islamic Culture, Hyderabad, April 1946, pg. 130.

	Allah سُبْحَانَهُ وَتَعَالَىٰ and that there should be No Distinction or Discrimination between them. The Unity of Humanity was a Sacred Principle to be upheld at all costs. **According to Hazrāt Khwājā Moinuddin Chisti رحمـة الله وَتَعَـالَىٰ عليه True Devotion to Allah سُبْحَانَهُ وَتَعَالَىٰ meant Unconditional Service to Mankind.** **Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه classified Devotion as Intrasitive and Transitive and stated that: "Intransitive Devotion is that by which only the Devotee is benefited, like Prayer, Meditation, Fasting, Pilgrimage and Telling Litanies of Prayers. Whereas Transitive Devotion is spontaneous and results in for example, spending upon the Poor, Being sympathetic to the Poor and Needy out of sheer Love for the Good of All Mankind. The Reward for this Transitive Devotion is Immense and Immeasurable".[28]**
	20. Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila. **He was the Nephew (Sister's Son) and among the senior Khulafa of Hazrāt Sheikh Fariduddin Shakar Ganj رحمة الله وَتَعَالَىٰ عليه. He was born in Herat, Khawarizm on 19th Rabi Al Awwal in the year 569 Hijri, 1196 CE.** **Hazrāt Khawaja Sultan Ul Arfeen Syed Sabir Pak Ali Ahmed رحمة الله وَتَعَالَىٰ عليه was the Great Grandson of Hazrāt Pir Ghous Ul Azam Sayyid Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Father was Hazrāt Syed Abdus Salaam Abdur Rahim Jilani رحمة الله وَتَعَالَىٰ عليه, son of Hazrāt Syed Abdul Wahaab Jilani رحمة الله وَتَعَالَىٰ عليه, eldest son of Hazrāt Syed Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His mother was Hazrāt Syeda Jamilah رحمـة الله وَتَعَـالَىٰ عليه, elder sister of Hazrāt Baba Farid Ganjshakkar رحمـة الله وَتَعَـالَىٰ عليه and direct descendant of Hazrāt Umar Al Farooq رضي الله وَتَعَالَىٰ عنه. After the Passing Away of his Father, Hazrāt Syed Abul Rahim رحمة الله وَتَعَالَىٰ عليه, his Mother, brought him to Pakpattan in 1204 to Hazrāt Baba Fareed رحمة الله وَتَعَالَىٰ عليه.** **Where Hazrāt Nizamuddin رحمـة الله وَتَعَـالَىٰ عليه was the Epitome of Allah's Attribute of Love and Beauty (Jamal), Hazrāt Syed Sabir Pak, Ali Ahmed رحمـة الله وَتَعَـالَىٰ عليه was the veritable essence of The All Migthy's Majesty (Jallal). Both of these Attributes are Manifested in the Nizami and Sabri Sillasil, to whom the Qutbiyat of the Sub Continent is entrusted by The Venerable Sultan Al Hind, Hazrāt Moinuddin Chisti رحمة الله وَتَعَالَىٰ عليه. The Aspect of Majesty and Awe were exhibited by Hazrāt Syed Sabir Pak, Ali Ahmed رحمـة الله وَتَعَـالَىٰ عليه throughout his life. However, Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه Stated, "With The Passage of Time, My Sabir's Majesty will incline into Beauty.** **Hazrāt Syed Sabir Pak, Ali Ahmed's رحمة الله وَتَعَالَىٰ عليه Mother entrusted her son to Hazrāt Baba Fariduddin Ganj e Shakar رحمـة الله وَتَعَـالَىٰ عليه and admonished him to pay particular attention to his food as he is too Modest to**

28 Fuwaid Al Fuad, Part I, Majlis 13.

ask for anything even if he is n dire need.

Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه entrusted him with the duty of distribution of Food (Langar). He accepted this duty happily and in between engaged himself in prayers. He dispensed with his duties well and also attended the discourse of Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه. He did not partake of a single morsel from the Communal Food Kitchen (Langer), kept Fasts and went to the jungle and ate wild berries and leaves. He did his duties for 12 years. He prayed continuously and his abstentions were never disrupted. Frequent and continuous fasting and eating leaves and wild food made him weak. When his Mother came back again and saw him, she complained to his brother (Hazrāt Baba Fariduddin Ganj e Shakar رحمــة الله وَتَعَـالَىٰ عليه) about his weakness. Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه called him and asked the reason. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ عليه replied, "You ordered me to distribute the food and not to partake from it. What right does this slave have to partake of anything without the permission of Hazrāt?". Hazrāt Baba Fariduddin Ganj e Shakar رحمـة الله وَتَعَـالَىٰ عليه embraced him happily and remarked, "He is Sabir (Patient)". From that day forth, He became famous with the name of "Sabir

A Khadim (Servitor/ Devotee) taking the permission of Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه, went to visit Hazrāt Alauddin Ali Ahmad Sabir رحمـة الله وَتَعَـالَىٰ عليه. Since Hazrāt Alauddin رحمـة الله وَتَعَـالَىٰ عليه was generally in an overwhelming state of Istighraaq (Spiritual Absorption), he was unaware of those who came and went.

Hazrāt Shamsuddin Turk رحمـة الله وَتَعَـالَىٰ عليه, who remained in attendance, loudly made Hazrāt aware of the arrival of the Khadim, saying:

"The Khadim of Hazrāt Peer o' Murshid has come bringing Hazrāt's Salaam."

Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه responded:

"Pir e Mun Khush Ast"?

Is my Sheikh Well?

Thereafter he instructed Hazrāt Shamsuddin رحمة الله وَتَعَالَىٰ عليه to honor the Khadim. He then again lapsed into the state of Istighraaq.

Thereafter, the Khadim visited Hazrāt Sultan ul Auliya رحمة الله وَتَعَـالَىٰ عليه. Here he saw a Royal system prevailing. The Khadim was honored greatly and showered with considerable hospitality and gifts. When the Khadim returned, Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked about the condition of his two Khulafa. The Khadim spoke in glowing praise of Sultan ul Auliya رحمة الله وَتَعَالَىٰ عليه. Regarding Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه the Khadim said:

"He does not even speak with anyone. There is nothing by him."

Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked:

	“Did he say anything about me?” **The Khadim said: “He said nothing.”** **When Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked: “After all, he must have said something.”, the Khadim responded: “He only asked: ‘Is my Sheikh Well?” With tears in his eyes, Hazrāt said:** **“Today he occupies such a lofty rank to which no one can aspire. It is only within his capability to have remembered me in even that state. This (remembrance in such a lofty state of Istighraaq) is because of the perfection of his love for me.”**
664 – 684 AH 1266 – 1286 CE	Ghiyasuddin Balban was the ninth Sultan of the Slave Dynasty of Delhi. Ghyias ud Din was the Vizier and heir of the last Shamsi sultan, Nasiruddin. He reduced the power of the treacherous nobility and heightened the stature of the Sultān. In spite of having only few military achievements, he was the most powerful ruler of the Sultanate between Shamsuddin Iltutmish and Alauddin Khilji. After the Sultān Nasir ud din's death he was made Sultān Ghiyas ud din. Balbanus Sultani [otherwise called Ghiyasuddin Balban] belonged to the stock of the Khakans of Albari. His father and the father of Sher Khan were born of the same father and mother, the father being of the race of the Khakans of Albari. He was Khan over ten thousand houses (Khana), and the family was well known in Albari of Turkistan, among the Turki tribes. He (born in 1200 CE) was the Son of a [Central Asia] Turkic Noble of the Ilbari Tribe, but as a child he and others from his tribe – was captured by Mongols and sold as a slave at Ghazni. He was sold to Khwājā Jamaluddin of Basra, a Sufi who nicknamed him Bahauddin. The Khwājā brought him to Delhi where he and the other slaves were bought by Sultān Shamsuddin Iltutmish, himself a captured Ilbari Turk in origin, in 1232 CE. Balban was first appointed as a simple water carrier, but quickly rose to the position of Khasdar (King's personal attendant) by the Sultān. He became one of the most notable of the forty Turkic Nobles of Delhi, or the Chalissa. During the Reign of Razia Sultān, he was the Amir e Shikar or Lord of the Hunt, a position of some importance at the time, having Military and Political responsibilities. After her overthrow, he made rapid strides in the subsequent reigns, earning the fief of Rewari under Bahram Shah, and later became the Jagirdar (Lord) of Hansi, which was an important Fief. Balban was instrumental in the overthrow of Masud Shah, installing as Sultān and himself as his Vizier from 1246 to 1266 CE, after Mahmud had already married one of Balban's daughters. Balban also installed Kishlu Khan, his younger brother, as lord chamberlain (Amir e Hajib) and appointed his cousin, Sher Khan, to the Jagir of Lahore and Bhatinda. Balban's position did not go unnoticed by the other nobles and there was some resentment. His main antagonist was Imaduddin Raihan, who in works written after Balban's time, is characterized as a Hindu Murtad (who revoked Islam),

	although some claim him to be of Turkic origin as well. Imaduddin managed to persuade the Sultān that Balban was an usurper. Balban and his kin were dismissed and even challenged in combat. However, negotiations between Balban and the Sultān had brought to the dismissal of Imaduddin at 1254 CE, and Balban was reinstalled.
664 – 700 AH 1266 – 1301 CE	Reign of Kaidu Ghiyas-ud-din Baraq came into conflict with Kublai Khan on the administration of the Tarim Basin. Baraq drove out an agent sent by Kublai to govern the region and when Kublai sent a detachment of 6,000 horsemen, Baraq met them with 30,000 men, forcing them to retreat. Baraq also came into conflict with Kaidu, who enlisted the Golden Horde khan Mengu-Timur in attacking Baraq. With a Golden Horde Army of 50,000 at his back, Kaidu forced Baraq to flee to Transoxania. In 1267 CE, Baraq accepted peace with Kaidu, and relinquished the territory east of Transoxania. Kaidu then coerced Baraq into invading the Ilkhanate. Baraq attacked first, defeating Prince Buchin, the governor of Khorasan, and brother of Abaqa Khan. Abaqa rushed from Azerbaijan and defeated Baraq near Herat on 22 July 1270 CE, forcing him to retreat. On the way back he fell from his horse and was crippled so he spent the winter in Bukhara where he died not long after. He converted to Islam before his death. Baraq's four sons and two sons of Alghu rebelled against Kaidu in the wake of Baraq's death, but they were continually defeated. Kaidu enthroned Negübei as the khan in Transoxania. When Negübei rebelled, he was killed and replaced with another khan, Buqa Temür in 1274 CE. It's not certain when Buqa Temür died, but after that, Baraq's son Duwa was enthroned as khan. Meanwhile, Abaqa invaded Transoxania in 1272 CE and sacked Bukhara, carrying off 50,000 captives. In 1275 CE, Duwa joined Kaidu in the war against the Yuan dynasty but were repelled. In 1295 CE, Duwa invaded the Punjab and devastated the region. Several invasions of the Delhi Sultanate also occurred but none were able to make any headway. In September 1298 CE, Duwa captured Temür Khan's son-in-law, Korguz, and put him to death, but immediately after that suffered a disastrous defeat by Yuan forces. In 1301 CE they were defeated again in an attack on Karakorum and Kaidu died during the retreat.
664 AH 1266 CE	Thomas Aquinas begins the outstanding work of medieval scholasticism, his Summa Theologiae.
665 AH 1267 CE	In a treaty agreed at Shrewsbury, the English King Henry III acknowledges Llewellyn ap Gruffydd as the Prince of Wales.
666 AH 1268 CE	The first mention of a lens occurs in a manuscript by Roger Bacon, to be soon followed by the invention of spectacles
667 AH 1269 CE	The Marinids, a Berber tribe, take Marrakesh and bring to an end Almohad rule

	in Morocco.
668 AH 1270 CE	The Assassins are systematically destroyed by Baybars, the Mameluke sultan of Egypt.
668 AH 1270 CE	The Eighth Crusade was launched by Louis IX of France but largely petered out when Louis died shortly after reaching Tunis.
668 AH 1270 CE	Novgorod asserts its independence, electing its own city magistrate to take over the role of the local Russian Prince.
669 – 770 AH 1271 - 1368 CE	The **Yuan dynasty**, officially the **Great Yuan** *Yeke Ywan Ulus*, literally "Great Yuan State", was a successor state to the Mongol Empire after its division and a ruling dynasty of China established by Kublai Khan, leader of the Mongol Borjigin clan, lasting from. In Chinese historiography, this dynasty followed the Song dynasty and preceded the Ming dynasty. Although Genghis Khan (an uprising ex-subject of the Jin Empire) had been enthroned with the Chinese title of Emperor in 1206 CE and the Mongol Empire had ruled territories including modern-day northern China for decades, it was not until 1271 CE that Kublai Khan officially proclaimed the dynasty in the traditional Chinese style, and the conquest was not complete until 1279 CE when the Southern Song dynasty was defeated in the Battle of Yamen. His realm was, by this point, isolated from the other Mongol khanates and controlled most of modern-day China and its surrounding areas, including modern Mongolia. It was the first non-Han dynasty to rule all of China proper and lasted until 1368 CE when the Ming dynasty defeated the Yuan forces. Following that, the rebuked Genghisid rulers retreated to the Mongolian Plateau and continued to rule as the Northern Yuan dynasty. Some of the Yuan Emperors mastered the Chinese language, while others only used their native Mongolian language and the 'Phags-pa script. After the division of the Mongol Empire, the Yuan dynasty was the khanate ruled by the successors of Möngke Khan. In official Chinese histories, the Yuan dynasty bore the Mandate of Heaven. The dynasty was established by Kublai Khan, yet he placed his grandfather Genghis Khan on the imperial records as the official founder of the dynasty and accorded him the temple name Taizu. In the edict titled *Proclamation of the Dynastic Name*, Kublai announced the name of the new dynasty as Great Yuan and claimed the succession of former Chinese dynasties from the Three Sovereigns and Five Emperors to the Tang dynasty. In addition to Emperor of China, Kublai Khan also claimed the title of Great Khan, supreme over the other successor khanates: the Chagatai, the Golden Horde, and the Ilkhanate. As such, the Yuan was also sometimes referred to as the **Empire of the Great Khan**. However, while the claim of supremacy by the Yuan Emperors was at times recognized by the western khans, their subservience was nominal and each continued its own separate development.

669 – 670 AH 1271 – 1272 CE	The Ninth Crusade failed.
669 AH 1271 CE	Marco Polo, aged seventeen, sets off from Venice on his journey to the east
671 AH 1272 CE	Edward I is in Sicily when he becomes King of England, on the death of his father, Henry III.
672 AH 1273 CE	The period without a German King, known as the Great Interregnum, ends with the election of a Hapsburg Prince, Rudolf I.
673 AH 1274 CE	The Mongol invasion of Japan seems to confirm the doom and disaster foretold by the Buddhist Prophet Nichiren. Dante, aged nine, is overwhelmed by the beauty of Beatrice – a child a year younger than himself who later becomes his poetic inspiration. Kublai Khan moves his administrative capital from Karakorum to what is now Beijing.
672 AH1274 CE	**Birth Hazrāt Naseeruddin Mahmud Roshan Chiragh Dehlvi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Nasiruddin Mahmud Roshan Chiragh Dehlvi رحمة الله وَتَعَالَىٰ عليه was born as Nasiruddin around 1274 CE, at Ayodhya, Uttar Pradesh. His father, Hazrāt Syed Yahya رحمة الله وَتَعَالَىٰ عليه, who traded in Pashmina, and his grandfather, Hazrāt Syed Abdul Latif رحمة الله وَتَعَالَىٰ عليه, first migrated from Khorasan, northeastern Iran, to Lahore, and thereafter settled in Ayodhya, in Awadh. His father died when he was only nine years of age and he received his early education from Maulana Abdul Karim Sherwani, and later continued it with Maulana Iftikhar Uddin Gilani.**
674 AH 1275 CE	Mongol control over the entire breadth of Asia introduces a stability often called the Pax Mongolica, echoing the Pax Romana. Marco Polo is presented to Kublai Khan in Xanadu, and according to his own account makes a very good impression.
674 AH 1275 CE	The Mamelukes control Palestine and Syria, bringing the region securely back into Muslim hands.
676 AH 1278 CE	**Birth Hazrāt Khwājā Shamsuddīn Amir Kulāl رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khwājā Syed Amīr Kulāl رحمة الله وَتَعَالَىٰ عليه, birth name Shamsuddīn was born in 676 AH(1277/ 1278 CE) and Passed Away on 2 Jumāda al-Thānī 772 AH (21/22 December 1370 CE).** **He was a Persian Sufi Islamic Scholar, widely considered to be one of the most influential in history. He was a member of the mystical Khajagan order. His Father was the Sufi scholar, a Syed descendant of The Holy Prophet Muhammad. Hazrāt Saifuddīn Hamza رحمة الله وَتَعَالَىٰ عليه was Amir (Chieftain) of the Persian Kulāl Tribe, his full title being Amir e Kulāl. After his Father's death, Hazrāt Shamsuddīn رحمة الله وَتَعَالَىٰ عليه became the Amir**

	and head of the Tribe. By this time his reputation as a Scholar and Religious figure had spread through Chagatai Khanate and the title Amir e Kulāl, had become his common name. Hazrāt Shamsuddīn رحمة الله وَتَعَالَىٰ عليه was named after his Grandfather, the Spiritual Mentor of the Barlas tribe and of the father of Amir Timur. Because he made earthenware, he was popularly referred to as "Kulāl", which means "Potter" in Persian. Hazrāt Kulāl رحمة الله وَتَعَالَىٰ عليه had a number of students who later became prominent figures in history, including the conqueror Amir Timur. After rise of the Timurid Dynasty, a close relationship began between the houses of Amir Timur and Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه and continued through the Mughal line in India. Hazrāt Kulāl is buried at Sokhar, near Bukhara, Uzbekistan. **He received Spiritual Training from Hazrāt Khwājā Muhammad Baba Sammasi رحمة الله وَتَعَالَىٰ عليه. He was the Sheikh of the Founder of Naqšhbandi Order Hazrāt Khwājā Bahā'uddīn Naqshband Bukhārī رحمة الله وَتَعَالَىٰ عليه.**
677 AH 1278 CE	At Dürnkrut, Rudolf I defeats and kills Otakar II, his rival for Austria – thus bringing the Austrian territories into the Habsburg domain.
678 AH 1279 CE	With the fall of Hangzhou, the Song imperial capital, Kublai Khan's new Yüan dynasty is secure. Resistance from the last adherents of the Song dynasty is finally brought to an end, giving Kublai Khan control of a united China. Beijing (known to the Mongols as Khanbaliq, 'city of the Khan ', and to the Chinese as Dadu, 'great capital') becomes for the first time the capital of China The Tibetan link with the Mongols brings Tibet within the Chinese Empire of Kublai Khan.
679 – 746 AH 1280 – 1345 CE	Joseph ben Abba Meir ben Joseph ben Jacob Caspi, was a Jewish Provençal Exegete, Grammarian, and Philosopher, apparently influenced by Averroës. Caspi was one of the most prolific writers of his time, being the author of 29 works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make.
680 – 1342 AH 1281 – 1924 CE	Ottoman Empire.
680 AH 1281 CE	For the second time Japan is saved from Mongol invasion by powerful storms – which are given the name Kamikaze, or 'Divine wind'. An incident in a Church Service sparks the uprising known as the Sicilian Vespers, in which 2,000 French are killed overnight in Sicily.
681 AH 1282 CE	An uprising by Llewellyn ap Gruffydd, the Prince of Wales, ends with his own death and the subjugation of Wales by the King of England, Edward I.
682 AH 1283 CE	Edward I begins a series of powerful Castles – Harlech, Caernarfon and Conwy

	in this year alone – to subdue the Welsh.
684 AH 1285 CE	Osman inherits the leadership of the Tribal group later known by a version of his name, as the Ottoman Turks.
685 – 689 AH 1286 – 1290 CE	Muiz-ud-din Qaiqabad was the tenth Sultān of the Slave Dynasty. He was the son of Bughra Khan the Independent Sultān of Bengal, as well as Grandson of Ghiyas ud din Balban (1266–87 CE). After the death of his Son Muhammad, in 1286 CE at the hands of the Mongols, Ghiyasuddin Balban was in an unrecoverable state of shock. In his last days he called his son Bughra Khan, who was then the Governor of Bengal, to stay with him, but due to the stern nature of his father he slipped away to Bengal. Eventually, Balban chose his grandson and son of Muhammad, Kay Khusru, to be his Successor. However, when Balban died, Fakhruddin, the Kotwal of Delhi, set aside the nomination and chose for Muizuddin Qaiqabad, son of Bughra Khan, to become ruler instead, he was only 17 years old[After he became the Sultān, he indulged in the life of wine and women, the example set by the Sultān was also followed by his courtiers. His Army met with his Father's Bengal Army near North Bihar, but due to the love for his Father he ran towards him to embrace him crying. No battle took place and a lasting Peace Treaty was agreed between Bengal and Hindustan, which was even respected by his successors. On his return to Delhi, he transferred Nizamuddin to Multan, seeing the latter's hesitation, the Sultān ordered him to be poisoned. He appointed Jalaluddin Firuz Khalji as a new Commander of the Army, but the murder and appointment sent a wave of dissent among the Turkish Nobility. Taking advantage of this Jalaluddin Firuz marched his Army to Delhi. After four years, he was murdered in 1290 CE by a Khalji Noble. His infant son, Kayumars, was also murdered, ending the Slave dynasty and instigating the Khalji Revolution.
688 AH 1289 CE	Edward I of England arranges for his 5-year-old heir to marry Margaret the Maid of Norway, the 7-year-old heiress to the Kingdom of Scotland.
689 AH-720 AH 1290 CE-1320 CE	Rule of Khilji Dynasty in India.
689 – 695 AH 1290–1296 CE	Jalal ud din Firoz Khaliji was the first sultan of the Khilji Dynasty, who reigned from 1290 to 1296 CE. Jalaluddin built his capital at Kilughari, a few miles from the city of Delhi, and completed the unfinished palace and gardens of Sultān Qaiqabad, the last ruler of Slave Dynasty. Jalaluddin Khilji was born as Malik Firuz, in Qalat, Zabul province of Afghanistan, into Khilji family. He was of Turkic ethnic background. He was appointed by Sultān Qaiqabad (1286-1290 CE) as the commander of his Army. Soon, Sultān Qaiqabad suffered from a paralytic stroke and Jalaluddin marched towards Delhi. The nobles placed Kayumars, the three-year-old son of Qaiqabad,

	on the throne. But the three sons of Jalaluddin dashed into the city and carried away the infant Sultān, who was later murdered. Thus, on 13 July 1290 CE, Jalaluddin Khilji was enthroned as the ruler. After the accession to the throne, Jalaluddin allowed Malik Chhajju, the nephew of Balban, to retain his freedom of Kara-Manikpur. He also enshrined some responsibilities to his three sons. His two Nephews, Alauddin and Almas Beg received significant responsibilities in the royal household. In 1292 CE, the Sultān defeated a Mongol Army who had invaded North-Western India. He then allowed them to retreat. In 1296 CE, he was killed by his Nephew Alauddin, who became the second Ruler of the Khilji Dynasty.
689 AH 1290 CE	The death of Margaret, child heiress to the Scottish throne, results in John de Balliol being chosen as King. The classical work of the Kabbalah, the Zohar, is almost certainly the work of the Spanish Kabbalist Moses de Leon. The Jews in England are driven out of the country, soon to be followed by those in France.
690 AH 1291 CE	In the space of a few months the Muslims take the last four Crusader Castles, Tyre, Sidon, Acre and finally Beirut.
690 AH 1291 CE	**Wisaal Sharif Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالٰی علیه.** **It is a well-known fact that after Hazrāt Sabir's رحمة الله وَتَعَالٰی علیه Passing Away, some Hindus had asserted their control in Kaliyar, hence they converted the qabrustaan into a Center of idolatry. As they continued with their evil sacrilege, a lion appeared and killed many among them. The others all fled.** **The attribute of Jalal (Majesty, Splendor, Grandeur) was dominant in him. Even after his Passing Away, a flame could be seen glittering on his grave. On account of this celestial flame no one had the courage to go to his grave. Once after Hazrāt Shah Abdul Quddus Gangohi رحمة الله وَتَعَالٰی علیه visited the grave, the flame disappeared because of Hazrāt's request.** **Khwājā Alauddin رحمة الله وَتَعَالٰی علیه passed away on the 13th Rabi ul Awwal 690 Hijri. His Shrine is in Piraan Kalyar, near to Roorki in the District of Saharanpur, India.**
	Hazrāt Syedna Shamsuddin Turk Panipati رحمة الله وَتَعَالٰی علیه. Chishtīya Sabriya Sillsila. **He was of the Syeds of Turkestan. After having completed his academic career, he set out in the quest for Uloom e Batiniya (Knowledge of The Spirit) and traveled to the cities of Central Asia. But he could not find solace there. Finally, he went to Hindustan in this same quest and became Bai'at to Hazrāt Alauddin رحمة الله وَتَعَالٰی علیه in Kaliyar. When the time of Hazrāt's**

	Passing Away drew near, he conferred the mantle of Khilafat to Hazrāt Sheikh Shamsuddin رحمة الله وَتَعَالَىٰ عليه. Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه wrote out the Authorization and appointment with his own blessed hand. He also revealed to him the Ism e A'zam (Allah's Greatest Name) and instructed him: **"The Wilaayat (Spiritual Kingdom) of Panipat has been allocated to you. After my Passing Away proceed to Panipat and take up residence there. Don't stay more than three days here (i.e. in Kaliyar)."** **Hazrāt Sheikh Shamsuddin رحمة الله وَتَعَالَىٰ عليه is the only Murid of Hazrāt Alauddin Sabir رحمة الله وَتَعَالَىٰ عليه. According to the author of Siyar ul Aqtaab, besides being the Khalifa of Hazrāt Sabir رحمة الله وَتَعَالَىٰ عليه, he is also the Khalifa of his Spiritual Grandfather, Hazrāt Khwājā Fariduddin Shakar Ganj رحمة الله وَتَعَالَىٰ عليه.** **Once he had taken employment in the King's Army. During the severely cold winter season, the section of the pond's water where he would make Ablution, would miraculously become warm. The servant in charge of the King's water discovered this strange phenomenon. The King was thus made aware. He therefore became an ardent devotee of Hazrāt Shamsuddin رحمة الله وَتَعَالَىٰ عليه.** **A considerable time had passed in the attempt to capture a Fortress. The King appealed to Hazrāt to Pray for victory. After much persistence and importuning by the King, Hazrāt simply promised to Pray for Victory. He added:** **"Attack and the doors of the Fort will open."** **The King led the attack and the doors of the Fort opened as Hazrāt had said. This episode increased the King's faith in Hazrāt. But, since his condition had now been revealed, Hazrāt did not desire to stay there. He therefore left.**
690 AH 1291 CE	The Swiss Forest Districts of Uri, Schwyz and Unterwalden sign an Everlasting League (in the Rütli meadow) to resist Habsburg domination.
690/ 1AH 1291/ 2 CE	Wisaal of Hazrāt Sa'adi Shirazi (Musharrifuddīn ibn Muṣlihuddīn) رحمة الله وَتَعَالَىٰ عليه.
693 AH 1294 CE	The first open-air democratic assembly, later characteristic of the Swiss cantons, is held in Schwyz. Kublai Khan dies and is succeeded, as second emperor of the Yuan dynasty, by his grandson Timür.
694 AH 1295 CE	The new Mameluke Dynasty in Egypt begins a systematic campaign to drive the Crusaders out of the Middle East.
694 AH 1295 CE	The Parliament summoned by Edward I in Westminster Hall is later seen as a 'model' for the breadth of its representation. Marco Polo is back in Venice after an absence of 25 years in the East.

695 – 715 AH 1296 – 1316 CE	Alauddin Khilji born as Juna Khan Khilji, was the second ruler of the Khilji dynasty in Northern India, and ruled from 1296 to 1316 CE. Of Turkic ethnicity, he is considered the most powerful ruler of the dynasty. He captured the throne in 1296 CE, after getting killed Jalal ud Din Khalji, who had founded the dynasty and was his uncle and father-in-law. He was a strategist and military commander who commanded forces across the Indian subcontinent. Sultān Ala-ud-din Khilji is also noted in history for being one of the few rulers in the world to have repeatedly defended his Empire against Mongol invasions. He defeated large Mongol armies and then launched punitive expeditions against them in Central Asia, around modern-day Afghanistan. Timeline History • 1290 CE Murder of Muiz ud din Qaiqabad. Accession of Jalal-ud-din Khalji. • 1292 CE Ala-ud-din Khalji captures Bhilsa. Mongol Invasion. • 1294 CE Devagiri pillaged by Ala-ud-din Khalji. • 1296 CE Accession of Ala-ud-din Khalji. • 1297 CE Conquest of Gujrat (from Karnadeva II). • 1301 CE Capture of Ranthambhor by Ala-ud-din Khalji. • 1302-1303 CE Capture of Chitor. Mongol Invasion. • 1305 CE Conquest of Malwa, Ujjain, Mandu, Dhar and Chanderi by Alauddin Khalji • 1310 CE Alauddin Khalji's Army under Malik Kafur occupies Devagiri ending the Seuna Yadava Kingdom. • 1316 CE Death of Alauddin Khalji. Gujrat expedition : Alauddin Khilji sent two of his great generals Ulugh Khan and Nusrat Khan, to Gujarat, which was conquered and annexed. Nusrat Khan started for Gujarat from Delhi on February 24, 1299 AD, Ulugh Khan started from Sindh and joined Nusrat Khan near Chittorgarh. Malik Kafur a slave, was bought for 1000 Dinars. He rose to position of general in the Army. **Ranathambor**: In 1290 Jalaluddin Khilji attacked Ranthambhore but was repulsed. Hamir Dev, a descendant of Prithviraj Chauhan ruled Ranthambor. **Chittor**: His attack on Chittor in 1303 CE to capture the queen of Chittor, Rani Padmini, the wife of King Rawal Ratan Singh and the subsequent story have been immortalized in the epic poem Padmavat, written by Malik Muhammad Jayasi in the Awadhi language in the year 1540. **Malwa**: Alauddin Khalji's conquest of Mewar, Ranathambor and Gujarat stuck fear in the mind of the remaining Indian Kingdoms of northern India. But Mahlak Dev refused to give in to Alauddin Khalji so easily. He gathered 20,000 horsemen and 90,000 infantry to confront Alauddin's Army. Harnanda Koka was the General of his Army. On the other hand, Ain-ul-Mulk Multani was on the head of a 160,000 Muslim Army. After a bloody war Harnana Koka was killed and his

	forces retreated. Malwa along with Mandu, Dhara and Chanderi fell to Alauddin Khalji. Ain-ul-Mulk Multani was appointed the Governor of Malwa. **Marwar**: Alauddin Khilji invaded Marwar in **1308**. Satal Dev was the King of Marwar and the owner of the famous Siwana Fort. Alauddin Khilji sent Malik Kamaluddin as the general of his Army. After a fierce battle, the Marwari Army was defeated. Satal Dev was captured and was executed. Jalore Alauddin Khilji invaded Jalore next. The first expedition was a failure, Khilji's Army was defeated by Kanhad Dev Songara. Alauddin Khilji then sent Malik Kamaluddin. The Hindu forces were defeated this time by Malik Kamaluddin's forces. The book "Kahnad-dev Prabhand", written by Padmnabh, tells more about this King. The battle at the confluence of Hindan and Kali river against Alauddin Khilji was in the 13th Century CE in protest against imposition of heavy taxes and interference in private affairs.
695 AH 1296 CE	Edward I invades Scotland, massacres the people of Berwick, captures John de Balliol and brings to Westminster the Stone of Scone.
696 AH 1297 CE	The English Government in Dublin calls a Parliament on the lines of England's recent Model Parliament. William Wallace's victory over the English at Stirling Bridge enables him to rule Scotland on behalf of John de Balliol.
698 AH 1298 CE	The authorities in Siena publish strict regulations for the design of the buildings around a new central piazza, the Campo. Marco Polo, in prison in Genoa, is persuaded by a fellow prisoner to narrate his adventures. The English longbow, in one of its early appearances, proves too much for the Scots at Falkirk. Edward I's victory at Falkirk ends the career of William Wallace, of whom nothing more is heard until his capture and execution in 1305 CE.
698 – 763 AH end of the Thirteenth Century - after 1362 CE	Moses Narbonne, also known as Moses of Narbonne, Mestre Vidal Bellshom, Maestro Vidal Blasom, and Moses Narboni, was a Medieval Catalan philosopher and physician. He was born at Perpignan, in the Kingdom of Majorca. He began studying Philosophy with his Father when he was thirteen and then studied with Moses and Abraham Caslari. He studied medicine and eventually became a successful physician, and was well versed in Biblical and rabbinical literature.
699 AH 1299 CE	Southampton boasts the earliest known bowling green, mentioned in a document of this year.
699 -? AH First Half of	Abraham ben David Caslari was a Catalan-Jewish Physician. He lived at Besalú, Catalonia, in the first half of the fourteenth Century. Caslari was

Fourteenth Century -?	considered one of the most skillful physicians of his time. He was the teacher of Moses Narboni of Perpignan, and one of the ten notables to whom, in 1323 CE, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled, *Eben Bochan* (Touchstone). Abraham was the author of the following medical works, still extant in manuscript: *Aleh Ra'anan* (Verdant Leaf), or, as it is quoted by Judah ben Natan, '*Aleh ha-Refu'ah* (The Leaf of Healing), a treatise on fevers, divided into five books and completed in November 1326. The author says that he wrote the book at the request of his friends, who wished to possess a *vade mecum* on these matters. *Ma'mar be-Qaddachot ha-Debriyot u-Mine ha-Qaddachot*, a treatise on pestilential and other fevers, composed in 1349, when the Black Death decimated the populations of Provence, Catalonia, and Aragon. *Dine ha-Haqqazah* (Rules for Bleeding), Turin MS. No. 121. *Mekalkel Machalah* (Who Sustains in Sickness), only an extract from which has been preserved (Neubauer, *Cat. Bodl. Hebr.* MS. No. 2142, 39). He is also said to have translated into Latin the *Antidotarium* of Razi. The *Book of Foods*, written by Isaac Israeli the Elder, is falsely ascribed to Caslari. Profiat Duran Efodi of Perpignan, called in Hebrew "Isaac b. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the *Moreh Nebukim* of Maimonides. Caslari is also mentioned by Nissim Gerondi (Responsa, No. 33).
Late 7th early 8th Century AH 14th Century CE	Al Andalus (Islamic Spain) • **Hispano-Moresque ware**: This was a style of Islamic pottery created in Arab Spain, after the Moors had introduced two ceramic techniques to Europe: glazing with an opaque white tin-glaze, and painting in metallic lusters. Hispano-Moresque ware was distinguished from the pottery of Christendom by the Islamic character of its decoration. • **Polar-axis sundial**: Early sundials were nodus-based with straight hour-lines, indicating unequal hours (also called temporary hours) that varied with the seasons, since every day was divided into twelve equal segments; thus, hours were shorter in winter and longer in summer. The idea of using hours of equal time length throughout the year was the innovation of Abu'l-Hasan Ibn al-Shatir in 1371 CE, based on earlier developments in trigonometry by Muhammad ibn Jābir al-Harrānī al-Battānī (Albategni). Ibn al-Shatir was aware that "using a gnomon that is parallel to the Earth's axis will produce sundials whose hour lines indicate equal hours on any day of the year." His sundial is the oldest polar-axis sundial still in existence. The concept later appeared in Western sundials from at least 1446 CE.
	Christian Mystics.

c.1300-49 CE c.1300-1361 CE d. 1372 CE 1303–1373 CE c.1307-82 CE d.c. 1383 CE 1308–1397 CE 1319/ 23-1392 CE c. 1330-1400 CE 1340–84 CE d.1396 CE 1342–1416 CE c.1345-1386 CE 1347–1380 CE c.1351 CE c.1360-1431 CE 1363–1429 CE 1367–1398 CE 1373–1438 CE 1347-1394 CE 1378–1411 CE 1380–1432 CE 1380–1471 CE 14th c CE 14th c CE 14th c CE 14th c CE late 14th c CE 14th c CE	• Richard Rolle • Johannes Tauler • Jeanne Daubenton • Bridget of Sweden • Rulman Merswin • William Flete • Nicholas of Basel • Nicholas Kabasilas or Cabasilas. • William Langland • Geert Groote • Walter Hilton • Julian of Norwich • The Cloud of Unknowing • Catherine of Siena • Book of the Nine Rocks • Hendrik Mande • Jean le Charlier de Gerson • Gerard Zerbolt of Zutphen • Margery Kempe • Dorothea of Montau • Gerlac Peterson • Lydwine of Schiedam • Thomas à Kempis • Nicholas Cabasilas • Nicholas of Strasburg • Henry of Norlingen • Friends of God • Theologia Germanica • Turlupins
8th Century AH 14th Century CE	Sultanates. Cotton gin with crank handle: The incorporation of the crank handle in the cotton gin, first appeared in either the late Delhi Sultanate or the early Mughal Empire.
8th Century AH 14th Century CE	Ottoman Empire Islamic **standing Army**: The Janissaries of the Ottoman Empire formed in the fourteenth Century, were made up through trained soldiers and composed of slaves paid with regular salaries.
700 AH 1300 CE	Flying Buttresses are a striking new structural feature on the exterior of Gothic cathedrals. The Early English phase in Gothic architecture gives way to the Decorated style

	The formalities of the Tea Ceremony demand equivalently exquisite wares from the Japanese potters. Boniface VIII declares a Jubilee or Holy Year, with plenary indulgences for pilgrims who make their way to Rome. Mosaic begins to yield to fresco, as the chief medium for the decoration of Christian Churches. Portolan charts, showing the coastlines of the Mediterranean, Black Sea and Atlantic coast, are the start of accurate map making. The Italian communes employ powerful leaders, or Signori, in a trend which leads away from Oligarchy and towards princely rule. The bankers of Northern Italy develop a method of accountancy – double-entry book-keeping – which will have lasting significance. Duns Scotus, known as the Subtle Doctor in medieval times, later provides humanists with the name Dunsman or dunce.
698 AH 1299 CE	The earliest Ottoman State is formed in Anatolia, Turkey.
700 AH 1300 CE	Tabriz under the Mongol Ilkhans is the first center of Persian miniature painting.